The Prophet I'sa (Jesus)

عليه السلام

Comparitive analysis from an Islamic, Christian & Qadiani perspective.

By
Moulana Rashid Ahmad ibn Ali Seth

معهد الاسلامي معهد زكريا
Zakariya Islamic Academy

The Prophet I`sa (Jesus)

Comparative Analysis from an Islamic, Christian & Qadiani perspective.

By
Maulana Rashid Ahmed Ali Seth

Zakariya Islamic Academy

INTRODUCTION

Chapter One

Chapter Three

Chapter Four

Chapter Five

Chapter Six

Chapter Seven

Chapter Eight

Chapter Nine

INTRODUCTION

The holy prophet Muhammad came to this world during a period of ***Jahiliyah*** (ignorance). He came as a messenger of our Lord, Almighty Allah (the Exalted), who equipped him with the Holy Quran, through the channel of divine revelation, as a means of shining the light of Islam through the darkness of ignorance, and enabling people to discover the true reason for life itself.

The holy prophet not only left the Quran, as a source of guidance, but also the Sunnah. In every respect we have been told how to go about our everyday lives, through the teachings of the Quran and the Sunnah. If we were to abide by this beautiful, divine, sensible and utterly adequate guidance, we would become free of the calamities which befall those whose lives are devoid of Allah's Mercy (*Rahmah*). Our lives would abound with the blessings of Allah, the Bountiful and innumerable gifts from Allah the Most Favourable, would be our reward.

Unfortunately it is obvious and apparent from the plight of Muslim nations these days, that adherence to the Quran and the Sunnah is at a very low ebb, causing such irrevocable damage to the faith of the people and their lives, as to render their Iman void of any consistency.

It is during these times which are rife with evil temptations (*Fitnah*), trials and confusing issues pertaining to religion, that our faith, if strong, will help us overcome such works of the Devil.

Deviation from the path of Islam, paved by the Sunnah of the prophet e, is causing Muslims worldwide to suffer excessively. In order for Islam to become the reigning religion, it is incumbent upon us to return to the roots of our faith i.e. the Noble Quran and the Sunnah.

Due to the rapid progress of the media in recent times, the true plight of the Muslim Ummah is coming to light. We only have to peruse the papers or glance at the news, to be bombarded with images of the decreasing status of Muslims, being oppressed, abused and slandered etc. This has caused not only people of other faiths, but also Muslims themselves to slander and mock the teachings of the prophet Muhammad .

Such corruption is eating away at the unity of the Muslim Ummah, and in addition to this we have within Islam, groups forming their own fraternity. These groups are deviating from the original enlightenment of Islam, thus causing an increase of conflict within the hearts of the Ummah. There is such a large amount of people of differing views claiming the cloak of leadership, that it has caused the validity of this position to be saturated with doubt in the Muslim people's minds. Thus the Muslims are not inclined towards accepting anyone at face value - they need to know the person inside out, his spiritual and religious leaning and his capacity in dealing with the huge anti-Islam operation instigated by the Kufaar. As the Kuffar are the ones who monopolize the entire media market, anti-Islamic propaganda material is being splashed throughout the world.

No person has yet professed his suitability as a leader of Islam, to the Muslims. As each candidate when scrutinized thoroughly yields abnormalities in nature, rendering him incompatible for this post.

In addition to this, the breakdown of unity and the division among Muslims has contrived to make them accept leaders from among their own groups only. Thus a leader is not chosen due to his moral and religious character, but rather his genealogical background and geographical origin and which sect he adheres to, are all factors taking precedence over his religious attributes, when appointing a leader. This divided Ummah is not prepared to accept anyone who is outside of their particular sect, as a leading authority.

To lead the Muslims out of this situation of internal dispute and partitions, to extract the Ummah from the mire of conflict caused by the Kuffar, to improve upon the standard of the Muslim nation, to establish unity of faith and to enact the merger of an all powerful Islamic force which will wipe out all existing evil from the surface of the earth and the core of humanity, a leader possessing extraordinary spiritual powers, free from any geographical and biographical attachments (thus giving rise of acceptance from the entire Ummah), is needed.

All these relevant qualifications will be fulfilled to satisfaction, by he who is to take on the responsibility of restoring order to humanity. The person to take on this demanding role will be the prophet I`sa u, who will descend from the sky, thus eradicating any relation to a geographical origin. He will possess no family ties, thus abolishing any favouritism or rejection, due to familial origin, from the Ummah. He will be conferred with great honour as Allah Himself says in the Holy Quran :

> *"Remember when the Angels said, "Oh Mary! Verily Allah gives you the glad tidings of a word from Him, His name will be Masih, I'sa, son of Mary* ***held in honour in this world*** *and in the hereafter, and will be one of those who are*

close to Allah. He shall speak to the people in childhood and maturity and he shall be in the company of the righteous ones." 3/45-46

The last days of this world will be privileged, honoured and fortunate in the sense that this man of sublime status and exalted character will set foot upon earth. His mission will be to steady the rocking ship of humanity and steer it out of one of the bleakest periods, known to man. This Prophet will raise the level of civilization and create the Kingdom of God on earth, and will restore peace and harmony, justice and equality. He will open the eyes of men to dimensions of this world and the hereafter that were far beyond anything presented to them by the sum of their intellectuals and greatest thinkers. He will be a gift to the world, to the whole of mankind and to all people and nations. He will come not to take from this world but to give to it. He will come with charity and kindness not greed and misery. He will come with warmth and passion not hate and malice. He will come with modesty and chastity not immorality and shamelessness. He will be humble, not proud, modest, not vain, considerate rather than selfish. Honesty and integrity will be his mode. He will be thoughtful and speak with wisdom, eloquence and complete clarity. By the spiritual power he will possess, agents of evil will perish, as well as Dajjal, the most forceful evil of all. Piety will radiate from his face and leadership will settle at his hands. He will have power but will not exploit it, and influence, but will not abuse it, and he will uplift the banner of Islam until it flourishes to every corner of the earth, and now with the fulfillment of his mission, the time will come for him to depart from this world by the way of natural death. His body will be lowered in Madina Munawwara by the side of he who said once,

> "***I am the most closest to I`sa among the whole of mankind, and all the prophets are of different mothers, but of one religion, and no prophet was raised between me and him***."

<u>The Aim of the Analyses</u>

In this book we have attempted to give the reader, a clear image and picture of the manner in which I`sa u has been portrayed in various beliefs.

One man with one mission has been given such contrary attributes as to make a person suppose that different personalities are being adhered to. It is astounding how infinite the human stretch of the imagination can be, and when applied in connection with religion, it seems to go a stretch further.

This will become clear to the reader as progress is made in this book, considering the Christian and especially the Qadiani contortions of the true mission of I`sa u, which was to spread the true message of Allah into the hearts of the people of Israel and to uphold the teachings of the Torah, revealed to the prophet Musa before him. Such

a sensible and reasonable mission was distorted to such an extent, by the Christians, as to cause people to see I`sa in the light of God.

The Qadiani’s took the perfect, faultless, impeccable example of I`sa u and distorted it beyond all measure, by insulting and abusing his character mercilessly. Conversely if one was to compare the Islamic portrayal of I`sa to that of the other faiths, the perfect image of a faultless personality, obviously sent by the lord, on a mission to purge the people of the irregularities in their faith, becomes irrevocably clear.

No religion in the world, outside Christianity, makes it an article of faith to believe in I`sa (Jesus) honour him and love him except Islam. Indeed a Muslim who renounces the belief in Jesus renounces his faith as a Muslim.

> ***"Lo, those who disbelieve in God and his messengers, and seek to make distinction between God and His messenger, and say: We believe in some and disbelieve in others, and seek to choose way in between; Such are disbelievers in truth, and for disbelievers we prepare a shameful doom."***

(Quran 4:150-151)

"Say We believe in God and what is revealed to us and what was revealed to Abraham and Ishmael and I`saac and Jacob and the Tribes, and what was entrusted to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them and to Him we have surrendered."

(Quran 3: 84)

According to the Quran, Jesus was one of the greatest five messengers of God. (Quran 33.7 & 42:13).

Points of discussion regarding Christianity

In this book, the following points concerning Christianity will be discussed:

1: The falsehood of the Divinity of Jesus.

2: The Falsehood of the Trinity.

3: The Falsehood of the Sonship of Jesus to God.

4: The Falsehood of Original sin.

5: The Falsehood of Salvation by Crucifixion.

6: The Falsehood of the Crucifixion of Jesus.

8: The content of the Gospels.

9: The Distortion of the message of Jesus.

10: Prophet Muhammad in the Bible.

11: Jesus in the Holy Quran.

Qadianism

The nineteenth century was unique in the sense that it witnessed a widespread stirring amongst Muslims. In India, during the first quarter, Sayyad Ahmed Shaheed (died 1831 AD) declared Jihad against the tyrant British rule. The response to this declaration was tremendous and full of spirit and a self-sacrificial atmosphere prevailed.

The British masters were disturbed, shaken and rattled, they realized the coming threat and gathered together to draw up a solution. After deep study of the character, attitude, belief and temperament of the Muslims, they came to the result that the solution of this increasing problem is to make use of their religious susceptibilities, as this was the only way to reach the innermost recesses of their hearts, as the Muslims were inclined to religion.

The British government resolved to raise up a person of religious recognition and position from among the Muslims who should gather a large amount of people around him on religious and spiritual bases and then impart on them loyalty and oblige them with allegiance so that they could freeze them from being a dangerous threat to the British Government. The Government found Mirza Ghulam Ahmed suitable for the mission of crime and deception as he was a victim of frustration and was mentally upset and strived to be a founder of a faith, in order to have followers and devotees.

The founder of Qadianism

The founder of the Qadiani sect was Ghulam Ahmed, who was born in the town of Qadian from which Qadianism takes it name. Qadian is situated in the district of Gurdaspur, in the province of Punjab, India. Ghulam Ahmed's father's name was Mirza Ghulam Murtaza and his mothers name was Chirag Bibi.

The second name of the movement was 'Ahmediyyah' taken from Ahmed's name, which at his birth his father prefixed with the epithet of Ghulam, meaning slave of Ahmed. Mirza Ghulam Ahmed proved himself to be totally the opposite and was the enemy of Ahmed rather than the slave, as Ahmed is another name of the Prophet Muhammad .

The father of Ghulam Ahmed had no avenues of income except for a state pension and suffered financial problems, and as a result Ghulam Ahmed was continuously searching for something better. His habit of lavishly spending what little he had did not allow his financial position to improve. The only way he could improve his financial situation was to win the hearts of rich and wealthy people who would see him as a mentor. Without any proper preparation and previous study, he provoked many ecclesiastical dignitaries and religious pundits in order to achieve popularity and become known by the masses.

When he started to get help, both physical and financial from like-minded people in initiating disputes over dogmas and theological concepts with theologists of contemporary religions in India, he noticed a possibility of all his financial worries being banished to be replaced with a great potential for financial gain. Consequently he made every effort to advance this side of his career and gathered increasing popularity, and with time he and his followers gained in their number and wealth. Ghulam Ahmed was now a fully fledged religious personality and he was now wearing the garment of a religious mentor. Mirza Ghulam Ahmed played his part very well and the requirements of the British Government were fulfilled. His security and protection was looked after with care and diligence and all sorts of facilities were made available and at his disposal. Mirza Ghulam Ahmed Qadiani was always thankful and grateful to his British Masters and he always paid his gratitude to them and declared that his advancement was solely due to their support.

The Claims of Mirza Ghulam Ahmed Qadiani

The pedantry rose step by step. It was intertwined with the claims Mirza Ghulam made successively. Starting from his assumed pose of a Muslim theologian, he first proclaimed himself a 'Mujaddid' (renovator of Islam), then a 'Muhaddath' (holder of conversation with Allah) then a 'Mulham' (receiver of divine inspiration). All this was up to the year 1884. Then he proclaimed himself a 'Maseel-e-Masih' (likeness of Jesus).

After seven years as 'Maseel-e-Masih', he gave up this pose and in 1891, from a 'likeness' of Masih, he increased his status to being an 'embodiment' of Masih. He took on this shape in the form of the 'Promised Masih/Messiah' and declared that he was that living Masih whose reappearance in the world had been promised. Therefrom he spelled his theology in the death of Jesus. In order to do so, he dug into ancient history. His anthropological expertise informed him that Jesus successfully duped the posse of Roman soldiery that guarded 'the cross' and his grave and ran away incognito from the execution site to Kashmir in India and died there.

Mirza had also spotted his grave in the city of Srinagar. As against all this, the Holy Quran and Holy Hadith have informed us that Hazrat I`sa (Jesus), peace be upon him, was never put on 'the cross', but was bodily lifted into the skies and will come down into the world again, near the time of resurrection and shall slay "Dajjal" (the anti-Christ).

Points of Discussion regarding Qadianism

1. Mirza’s claim of prophethood.
1. Mirza’s claim to be the likeness of I`sa (alayhis sala`m).
1. Mirza’s claim of Messiahship.
1. Mirza’s insult of I`sa (alayhis sala`m).
1. Mirza’s insult of I`sa’s teachings.
1. Mirza’s claim of I`sa’s death in Kashmir.
1. Mirza’s denial of I`sa’s descent.
1. Mirza’s distortion of Quranic verses.

   Mirza’s distortion of Hadiths.

<u>I`SA (JESUS) IN THE QURAN</u>

<u>*Jesus' Name.*</u>

The name of Jesus appears in Islamic literature as **I`sa`.** The Quran mentions Jesus using the name I'sa` twenty five times in different verses as follows : three times in the second chapter **Al-Baqarah** (The Heifer); in five verses of the third chapter **A'li Imran**(The Family of Imran); in three verses of the fourth chapter **An-Nisa** (The Woman); in six verses of the fifth chapter **Al-Ma'idah** (The Table); twice in the sixty first chapter named **As-Saf** (The Row) and once each in the following chapters : **Al-An'am** (The Cattle), **Maryam** (Mary), **Al-Ahzab** (The Clans), **As-Shura** (The Consultation), **Az-Zukhruf** (The Golden Adornments) and **Al-Hadeed** (The Iron).

Jesus has also been called Masih in the Quran and the Hadiths (sayings) of the prophet Muhammad . The following Quranic verse uses this name, whilst giving Mary the glad tidings of Jesus' pending immaculate conception :

"Behold! The angels said, "O Mary! Allah gives you glad tidings of a WORD from Him, his name will be Masih I'sa`, Son of Mary given honour in this world and in the hereafter and will be amongst those who are close to Allah." 3/46.

This verse mentions both the names **I'sa`** and **Masih** as well as Jesus' filial appellation (patronymic name) which is **Ibn-Maryam** (Son of Mary). Jesus has been given the attribute of being *His Word* (Kalimah).

Another quality attributed to Jesus is **RUH** which upholds many meanings, as in the following verse of the Quran :

"O people of the book! Commit no excesses in your religion nor say of Allah naught but truth. I'sa`, Masih, the Son of Mary was no more than a messenger of Allah and His word which He bestowed on Mary and a spirit proceeding from Him, so believe in Allah and His messengers and do not say, "They are three." Desist, it

will be better for you as Allah is one God, Glory be to Him, as He is far exalted above having a son. To Him belong the contents of the Heavens and all things that are on the Earth and Allah is enough as a Disposer of Affairs." 4/171.

Our point of interest in this lengthy verse, at this stage, is the extra quality attached to Jesus, mentioned in the middle of the verse, which is, "*a **RUH** proceeding from Him.*" From this it can be concluded that Jesus has been given two names of **I'sa`** and **Masih**and also two main attributes of **Ruh** (Spirit) and **Kalimah** (Word).

The name **Masih** has been mentioned eleven times in various verses of the Quran and also in several Hadiths (sayings of the prophet Muhammad) . It has been mentioned once in the chapter titled **A`li 'Imran** (The Family of Imran), and three times in three different verses of the chapter entitled **An-NI`sa** (The Woman) and five times in only three different verses of the chapter named **Al-Ma'idah** (The Table) as two verses of this chapter mention the name twice in each. Finally, in the chapter called **At-Taubah**(Repentance), the name **Masih** is cited twice in two separate verses.

Jesus' Maternal Grandfather - Imran

"And Mary the daughter of Imran, who guarded her chastity, and We breathed into her body our spirit and she testified to the truth of the words of her Lord and of this revelations and who was one of the devote servants." 66/12

Jesus' Family - The Chosen Family

"Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of Imran above the Alamin (Mankind and Jinn) of their times. Offspring's, one of the other and Allah hears all and knows all." 3/33-34

Jesus' Maternal Grandmother's Intention

"Remember , when the wife of Imran said, "Oh my Lord ! I dedicate to you that which is in my womb freed for your service, so accept this of me for You are the Hearer and knower of all." 3/35

The Birth of Jesus' Mother

"When she delivered her she said, " O my Lord! I am delivered of a female child, " and Allah knows best of that which She had brought forth and this female is not like a male." 3/36

The Naming of Jesus' Mother

"And I have named her Mary." 3/36

Protection From Satan

"I command her and her offspring to be protected from Satan, the rejected." 3/36

The Upbringing of Mary

"Graciously did her Lord accept her and made her grow in purity and beauty." 3/37

"This is a part of the news and the news of the Unseen which We deliver to you Oh Muhammed, You were not with them when They cast lots, with their pens, as to which one of them should be charged with the care of Mary, nor were you with them when they disputed." 3/44

Zakariya - The Chosen Guardian

"She was assigned to the care of Zakariya." 3/37

Allah's Special Provision for Mary

"Every time Zakariya entered her chamber to visit her, he found her supplied with sustenance. He said. " Oh Mary! From where have you acquired this?" She replied, "This is from Allah, verily Allah provides sustenance to whom He wills without any limits." 3/37

Mary - the Chosen One

"Remember when the Angels said, " Oh Mary! Allah has chosen you and purified you and chosen you above the women of all Nations. Oh Mary! Worship your Lord devotedly and prostrate your self to Him and bow down to him with those who bow down." 3/42-43

"And Mary the daughter of Imran, who guarded her chastity, and We breathed into her body our spirit and she testified to the truth of the words of her Lord and of this revelations and who was one of the devoted servants." 66/12

Mary - the Truthful One

"Jesus the son of Mary was no more than a Messenger, many were the messengers that passed before him. His mother was a truthful woman. They both had to eat their food, see how Allah makes his signs clear to them yet see in what way they are deluded away from the truth." 5/75

The Glad Tidings of Jesus

"Remember when the Angels said, "Oh Mary! Verily Allah gives you the glad tidings of a word from Him, His name will be Masih, I'sa, son of Mary held in honour in this world and in the hereafter, and will be one of those who are close to Allah. he shall speak to the people in childhood and maturity and he shall be in the company of the righteous ones." 3/45-46

Mary's Amazement

"She said, "Oh my Lord! How shall I have a son when no man has ever touched me? He said, "Even so, Allah creates that which He wills, when He has decreed a matter, He only says to it, "BE," and it is." 3/47

The Appearance of the Angel Gabriel

"Remember Mary in this Book, when she withdrew into seclusion from her family to a place facing East. She placed a screen to veil herself from them and then We sent to her our Angel Gabriel and he appeared before her in the form of a man in all respects. She said. "Verily I seek refuge from you, if you fear Allah." The Angel said, "I am only a messenger from your Lord to announce to you the gift of a righteous Son. She said, "How can I have a son, when no man has touched me, nor am I unchaste?" He said. "So it will be, your Lord has said, "This is very easy for Me," and We wish to appoint Him as a sign to mankind and a mercy from Us, and it is a matter already decreed." 19/16 - 21

The Conception of Jesus

"So she conceived Him and she withdrew with him to a far remote place." 19/22

"And Mary the daughter of Imran, who guarded her chastity, and We breathed into her body Our spirit and she testified to the truth of the words of her Lord and of His revelations and was one of the devote servants." 66/12

The Location of Jesus's Birth

"Remember Mary in this Book, when she withdrew into seclusion from her family to a place facing East. She placed a screen to veil herself from them." 19/16

"So she conceived Him and she withdrew with him to a far remote place." 19/22

"The pains of childbirth drove her to the trunk of a palm tree, where she cried in her anguish, "Ah! Would I had died before this! Would that I had been a thing forgotten and out of sight."" 19/23

<u>Mary's Fear of the People's Accusations</u>

"She cried in her anguish. " Ah! Would I had died before this! Would that I had been a thing forgotten and out of sight."" 19/23

<u>The Angel's Assurance</u>

"Then a voice called to her from below her saying, "Grieve not, your Lord has provided a stream beneath you." 19/24

<u>God's Provisions</u>

"And shake the trunk of the date palm tree towards you, it will let fall ripe dates upon you, so eat and drink and cool your eye." 19/25

<u>Allah's Order to Mary</u>

"And if you see any human being say, " Verily I have vowed a fast unto the Most Gracious, so this day I shall not talk to any human being." 19/26

<u>The Birth of Jesus</u>

"Then she came with Jesus carrying Him to the people." 19/27

<u>Jesus like Adam Created</u>

"She said, O my Lord! How shall I have a son when no man has ever touched me.?" Even so, Allah created what He wills, when He has decreed a matter, He but says to it, "BE!" and it is!" **(3:47)**

<u>The People's Accusations</u>

"They rejected faith and they uttered against Mary a great false charge." 4/156

"They said, " Oh Mary! Indeed you have brought a mighty strange thing. Oh Sister of Aaron, your father was not a man of evil, neither was your mother an unchaste woman." 19/28

<u>Allah's Purification of Jesus</u>

"Behold! Allah said, "Oh Jesus! I will take you to Myself and raise you to Myself and purify you from those who blaspheme. I will make those who follow you superior to those who reject faith until the day of judgement, then you shall all return to Me and I will judge between you, of the matters in which you dispute." 3/55

<u>Jesus the Son of Mary, not the Son of God</u>

A misconception which arose from the circumstances of Jesus birth is that he was the "son of God".

'They say : Allah has taken a son. Glorified be he! He has no needs! His all that is in the heavens and all that is in the earth. You have no warrant for this. Do you tell concerning Allah what you do not know?' 10.68

"And remember when Allah said : Oh Jesus See! I am gathering you and causing you to ascend to Me, and cleansing you of those who disbelieve and am setting those who follow you above those who disbelieve until the Day of resurrection. Then to Me you will (all) return, and I shall judge between you as to that in which you used to differ. As for those who disbelieve, I shall chastise them with a heavy

chastisement in the world and the Hereafter; and they will have no helpers. And as for those who believe and do good works, He will pay them their wages in full. Allah loves not wrong-doers. This (which) We recite to you is a revelation and a wise reminder. The likeness of Jesus with Allah is likeness of Adam. He created him of dust, then He said to him : Be! And he is. 3.55-59

"***And they say: Allah has taken to Himself a son. Be He glorified! No! But whatever is in the heavens and earth is His. All are subservient to Him. The Originator of the heavens and the earth! When He decrees a thing, He says to it only: Be! And it is***." 2/116-117

"And they say: The Compassionate has taken to Himself a son. Be He glorified! No, but (those whom they call sons) are honoured slaves; they do not speak until He has spoken, and they act by His command. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts, and they intercede except for him whom He accepts, and they quake for awe of Him. And one of them who should say; Look! I am god beside Him, that one We should repay with hell. Thus We repay wrong-doers." 21.26-30

"And they say that the Compassionate has taken Himself a son. Certainly you utter a disastrous thing, whereby almost the heavens are torn, and the earth is split open and the mountains fall in ruins, that you ascribe to the Compassionate a son! When it is not fitting for (the Majesty of) the Compassionate that He should choose a son. There is none in the heavens and the earth but comes to the Compassionate as a slave." 19.88-93

"And the Jews say: "Ezra is the son of Allah," and the Christians say: "The Messiah is the son of Allah." That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fights against them. How perverse are they! They have taken as lords beside Allah their rabbis and their monks and the Messiah, son of Mary, when they were ordered to worship only One God. There is no god except Him . Be glorified from all that they ascribe as partner (to him)! If they could they would put out the light of Allah with their mouths, but Allah disdains anything except that He shall perfect His Light, however much the disbelivers are against it. 9.30-32

Jesus' Speech in Childhood

"Then she pointed to him, they said, "How can we talk to one who is a child in the cradle?" He (Jesus) said, "Verily, I am a worshipper of Allah. He has given me the

Book and made me a Prophet. He has made me blessed wherever I may be and enjoined upon me prayer and zakat as long as I live and made me obedient to my mother and He has not made me arrogant and unblessed." 19/28-32.

Jesus' Character

Jesus The Messenger of God : Not Part of God

O people of the Book! Do not exaggerate in your religion nor utter anything concerning Allah except the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and his word which He conveyed to Mary, and a spirit from Him. So believe in Allah and His messengers, and do not say "Three"-Desist! (it is) better for you! Allah is only one God. It is far removed from His transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is enough as Defender. The Messiah will never scorn to be a slave to Allah nor will the c angels. Whoever scorns His service and is proud, all such will He assemble to Him: then as for those who believed and did good works, to them He will pay their wages in full, adding to them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom; and they will not find for them, against Allah, any protecting friend or helper. 4/171-173

"They surely disbelieve who say ; Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said, "O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoever ascribes partners to Allah, for him Allah has forbidden the Garden. His abode is the Fire. For evil-doers there will be no helpers. They surely disbelieve who say: Allah is the third of three; when there is no God save the One God. If they desist not from saying it, a painful doom will fall on those of them who disbelieve. Will they not rather turn to Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat food. See how We make the revelation clear for them, and see how they are turned away!" 5/72-75

Jesus the Honoured One

"Remember when the Angels said, " Oh Mary! Verily Allah gives you the glad tidings of a word from Him, His name will be Masih, I'sa, son of Mary held in honour in this world and in the hereafter, and will be one of those who are close to Allah. He shall speak to the people in childhood and maturity and he shall be in the company of the righteous ones." 3/45-46

"Then Allah says, " O Jesus, son of Mary! Recount my favour ***on you and your mother, when I strengthened you with the angel Gabriel so that you could speak to the people in childhood and maturity, and when I taught you the book and wisdom and Torah and Ingeel."*** 5/110.

"Behold! Allah said, "Oh Jesus! I will take you to Myself and raise you to Myself and purify you from those who blaspheme. I will make those who follow you superior to those who reject faith until the day of judgement, then you shall all return to Me and I will judge between you, of the matters in which you dispute." 3/55

Jesus a Sign of Mercy

"He said, "So it will be, your Lord has said, "This is very easy for Me and We wish to appoint Him as a sign to mankind and a mercy from Us, and it is a matter already decreed." 19/16 - 21

"Jesus said, "And peace be upon me on the day I was born and the day I shall die and the day I shall be resurrected alive." 19/33.

"When he came to them with vivid signs they said, "This is apparent magic." 61/6.

"See how Allah makes his signs clear to them, yet see how they are deluded of the truth." 5/75.

Jesus the Learned One

"Then Allah says, "O, Jesus, the son of Mary! Recount My favour ***on you and your mother, when I strengthened you with the angel Gabrael so that you speak to the people in childhood and maturity, and when I taught you the book and wisdom and Torah and Ingeel."***5/110.

"He (Jesus) said, "Verily, I am a worshipper of Allah. He has given me the Book and made me a Prophet." 19/32.

"Allah will teach him the book and wisdom, the Torah and the Injeel." 3/48.

"In their footsteps We sent Jesus, the son of Mary, confirming the Torah that had come before him, We sent him the Injeel, therein was guidance and light and confirmation of the Torah that had come before him: A guidance and an admonition." 5/46.

Jesus the Obedient One

"Jesus said, "He has made me obedient to my mother and He has not made me arrogant and unblessed." 19/32.

Jesus' Mission

"And remember I'sa, son of Mary when he said, "O children of Israel! I am the messenger of Allah, sent to you, confirming the law which came before me and giving glad tidings of a prophet to come after me whose name will be Ahmed. But when he came to them with vivid signs, they said, "This is apparent magic." 61/6.

"Verily, I am a worshipper of Allah. He has given me the Book and made me a Prophet. He has made me blessed wherever I may be and enjoined upon me prayer and zakat as long as I live and made me obedient to my mother and He has not made me arrogant and unblessed." 19/28-32.

"Allah will appoint him a messenger to the people of Israel with His message "I have come to you with a sign from your Lord." 3/49.

"I have come to you to attest the Torah, which was before me, and make lawful to you part of that which was forbidden to you, with a sign from your Lord, so fear Allah and obey me." 3/50.

"Masih said, "Oh children of Israel! Worship Allah, my Lord and your Lord. Whosoever joins other gods with Allah, Allah will forbid him the garden and the fire of hell will be his abode. There will be no one to help the wrongdoers." 5/72

"There is none of the people of the book, but must believe in him before his death and on the day of judgement he will be a witness against them." 4/159

The Hawariyyun (Disciples)

The Hawariyyun - the Helpers of Jesus

"When Jesus found disbelief on their part he said, "Who will be my helpers in the work of Allah?" The Hawariyyun replied, "We are the helpers of Allah. We believe in Allah and you bear witness that we are Muslims." 3/52

"Oh you who believe! Be the helpers of Allah as Jesus the son of Mary said to the Hawariyyun, "Who will be my helpers in the work of Allah?" The Hawariyyun said, "We are the helpers of Allah." 61/40

Hawariyyun - the Faithful Ones

"The Hawariyyun said, "We believe in that what You have revealed (to Jesus) and we have brought faith on the messenger (Jesus). So then write us amongst those who bear witness." 3/54

"The Hawariyyun said, "We are Allah's helpers. We believe in Allah and you bear witness that we are Muslims." 3/52

Hawarriyyun - People of Mercy

"***Then in their wake We followed them up with other prophets. We sent I'sa, son of Mary after them and bestowed upon him the Injeel and We ordained in the hearts of those who followed him compassion and mercy.But the Monasticism which they invented for themselves, We did not prescribe for them. We commanded only the seeking of good pleasure of Allah***." 57/27

Hawariyyun - the Superior Ones

"Then a portion of the Children of Israel believed and a portion disbelieved, but We gave power to those who believed against those who were their enemies, so that they become the ones that prevailed." 61/14

"I will make those who follow you superior to those who reject faith until the day of judgement, then you shall all return to Me and I will judge between you, of the matters in which you dispute." 3/55

Hawariyyun's Request for a Table

"And remember when the disciples said, "O Jesus, son of Mary! Can your Lord send down for us a table from heaven?" 5/112.

Jesus' Reply

"Jesus said, "Fear Allah, if you have faith." 5/113

The Reason for the Request

"They said, "We only wish to eat from it and satisfy our hearts and know that you have told us the truth and be witnesses of the miracle." 5/114.

Jesus' Supplication

"Jesus, son of Mary, said, "O Allah, our Lord! Send us, from heaven, a table, that it may be for us - for the first and last of us - a solemn festival and a sign from You and provide our sustenance, as You are the best Sustainer." 5/114.

Acceptance of the request

"Allah replied, "I will send it down to you, but if any of you should reject faith after it, I shall punish him with a punishment such as I have never inflicted upon anyone from the Universe." 5/112-115

The Injeel - Gospels

The Injeel (Gospels), are mentioned in the Quran on twelve different occasions and verses. Three times in the third chapter **A'li-Imran (The Family of Imran)**; five times in the chapter **Al-Ma'idah (The Table)**, and once each in the following chapters : **Al-A'araf (The Heights), At-Tawba (Repentance), Al-Fath (Conquest)** and **Al-Hadeed (The Iron).**

The Injeel Revealed by Allah

"Allah revealed the Quran upon you with you (Muhammed) with truth to confirm what He revealed before it and He revealed the Injeel and the Torah." 3/3

"Oh people of the Book! Why do you dispute about Ibrahim , when the Torah and the Injeel was not revealed until after him? Have you no understanding?" 65/3

Jesus Was Given the Injeel

"And in their footsteps We sent Jesus, the Son of Mary, confirming the law that had come before him. We gave him the Gospel, therein was guidance and light and confirmation of the law that had come before him, a guidance and an admonition to those who fear Allah." 5/46.

"I am indeed a servant of Allah, He gave me the Book and made me a prophet." 19/32

Jesus Was Taught the Injeel

"Then Allah says, "O Jesus, the son of Mary! Recount My favour ***on you and your mother, when I strengthened you with the angel Gabrael so that you speak to the people in childhood and maturity, and when I taught you the book and wisdom and Torah and Injeel."*** 5/110.

"He (Jesus) said, "Verily, I am a worshipper of Allah. He has given me the Book and made me a Prophet." 19/32.

"Allah will teach him the book and wisdom, the Torah and the Injeel." 3/48.

"In there footsteps We sent Jesus, the son of Mary, confirming the Torah that had come before him, We sent him the Injeel, therein was guidance and light and confirmation of the Torah that had come before him. A guidance and an admonition." 5/46.

The Contents of Injeel

"We sent him the Injeel, therein was guidance and light and confirmation of the Torah that had come before him. A guidance and an admonition to those who fear Allah." 5/46.

"Allah revealed the Torah and Injeel before this (Quran) as a guide to mankind." 3/3-4

"The similitude of the companions of the Prophet Muhammed in the Injeel is like a seed which sends forth its blade, then makes it strong, it then becomes thick, and it stands on its own stem, feeling the sowers with wonder and delight. As a result it fills the unbelievers with rage at them. Allah has promised those amongst them who believe and do righteous deeds, forgiveness and a great reward." 48/29

"My mercy is extended to all things. That mercy I shall ordain for those who do right and pay zakat and those who believe in our signs. Those who follow the messenger, the unlettered prophet, who they find mentioned in their own scriptures, the Torah and Injeel."

The Miracles of Jesus

1. The Birth of Jesus

"She (Mary) said, "How shall I have a son, for no man has ever touched me, and I am not an unchaste woman?" He (the angel) said, "So it will be.Your Lord has said, "It is very easy for Me, and We intend to appoint him as a sign unto men and a mercy from Us. It is a matter which has been decreed." 19/21.

"So she conceived him and she withdrew with him to a far remote place." 19/22

"And Mary the daughter of Imran, who guarded her chastity, and We breathed into her body Our spirit and she testified to the truth of the words of her Lord and of this revelations and who was one of the devote servants." 66/12

Jesus' Speech as a Newborn Child

"So she (Mary) pointed to the child. They said, "How can we talk to one who is a child in the cradle?" He (Jesus) said, "I am indeed a servant of Allah, He has gifted me with the book and made me a prophet and made me blessed wherever I may be and He has enjoined upon me prayers and charity as long as I live, and made me kind to my mother and not overbearing and miserable." 19/29-32.

"When Allah said, "O Jesus, son of Mary! Recount My favour ***upon you and your mother, when I strengthened you with the Holy Spirit, so that you may speak to the people in childhood and in maturity."*** 5/110.

3. <u>A Live Bird Made From Clay</u>

"When Allah said, "O Jesus, son of Mary! Recount My favour ***upon you and your mother, when I strengthened you with the Holy Spirit, so that you may speak to the people in childhood and in maturity and I brought you the book and wisdom and Torah and Injeel. Behold! When you would make, out of clay, the figure of a bird, with my permission you breathed into it so that it became a living bird, by My Leave."*** 5/110.

The Quran also records Jesus' statement when he was recounting his miracles to his people :

"I have come to you with a sign from your Lord, that I make for you, out of clay, the figure of a bird and I breathe into it, so that it becomes a live bird by Allah's Leave." 3/49

6. <u>The Table Set With Viands From Heaven</u>

"And remember when the disciples said, "O Jesus, son of Mary! Can your Lord send down for us a table from heaven?" Jesus said, "Fear Allah, if you have faith." They said, "We only wish to eat from it and satisfy our hearts and know that you have told us the truth and be witnesses of the miracle." Jesus, son of Mary, said, "O Allah, our Lord! Send us, from heaven, a table, that it may be for us - for the first and last of us - a solemn festival and a sign from You and provide our sustenance, as You are the best Sustainer." Allah replied, "I will send it down to you, but if any of you should reject faith after it, I shall punish him with a punishment such as I have never inflicted upon anyone from the Universe." 5/112-115.

7. <u>The Ascension of Jesus to the Skies</u>

"They (The Jews) said in boast, "We killed Jesus the son of Mary, the messenger of Allah," but they killed him not nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts with no certain knowledge, but only conjecture to follow, for a surety they killed him not, but Allah raised him up unto Himself, and Allah is exalted in power, wise." 4/157-158

"Remember when Allah said, "O Jesus! I shall take you and raise you to Myself and clear you of the falsehood of those who rejected faith and I shall make those who followed you superior to those who rejected faith, until the day of resurrection. Then you shall all return to Me and I will judge between you of the matters upon which you disputed." 3/55

8.The Descent of Jesus.

"Jesus was no more than a servant, We granted Our favour ***to him, and We made an example to the children of Israel. If it were Our will, We would have made angels amongst you, succeeding each other on the earth. Jesus shall be a sign for the coming of the hour of judgement : Therefore have no doubt about the Hour, but follow Me, this is a straight way."*** 43/61

"When you meet the unbelievers in fight, smite at their necks at length, when you have thoroughly subdued them, bind the captives firmly, therefore is the time for either generosity or ransom until the war lays down its burdens when Jesus descends. This is what you have been commanded, but if it had been Allah's will, He could certainly have exacted retribution from them Himself, but He lets you fight in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost." 47/4

"There are none of the people of the book, but will believe in him before his death and on the Day of Judgement he will be a witness upon them." 4/158.

Some other Quranic verses which refer to the descent of Jesus are those which describe Jesus' speech in infancy and manhood. The verses are as follows:

"Remember the time when the angels said, "O Mary! Allah rewards you with the glad tidings of a word from Him, whose name is Masih, I'sa` , Son of Mary, honoured in this world and in the hereafter and he will be from those who are close to Allah and he shall speak to people from the cradle and in manhood and he shall be from the righteous ones." 3/46.

"Remember when Allah said, "O I'sa` , Son of Mary! Remember My favour ***upon you and your mother, when I strengthened you by the Angel Gabriel, so that you may talk to the people in the cradle and in manhood."*** 5/11

ANALYSIS

A study of the Quranic verses regarding Jesus reveals that the Quran refers to Jesus as I`sa most often. At times the names Masih and Ibn Maryam are employed. This primary epistemological source, the Quran, also attributes two titles to I`sa (Jesus) which are "RUH" and "KALIMAH".

Jesus' maternal grandfather's family, is mentioned in the Quran as regards the choice of Allah, along with the other great Prophets, i.e. Adam , Noah and the family of Abraham . This indicates that Jesus is the reason for the family of Imran being one of the "chosen ones".

The picture regarding Mary, Jesus' mother's birth in the Quran is very brief. That is to say, the Quran mentions the wife of Imran's decision to dedicate unto her Lord that which was in her womb. We are then told of her consternation upon giving birth to a female, thinking the intention she made earlier would be difficult to carry out.

The Quran also informs us that Allah named the child Mary and that God commanded her and her child to be protected from Satan. Thereafter the Quran continues from the point in Mary's life when lots were cast as to decide who was to take care of her, this resulting in the conferral of her care upon Zakariyah.

It is worthy of note that, the Quran only touches upon this aspect of Mary's life - who is given care of her. Whereas in Tafsir, we have a much more detailed report of why Mary needed a guardian and exactly how Zakariya was chosen by Allah to be her guardian.

It centres upon Mary and gives a picture of a very pious woman, who due to her elevated status, was awarded provisions from God, as is stated in Verse 3/37 of the Quran. This verse discloses Zakariya's surprise at seeing her supplied with sustenance, she could not have procured for herself. Her piety is once again evident in her answer to Zakariya's query, as she takes the name of her Lord as her Provider.

Following this, the Quran points out the privilege awarded to Mary as being chosen above all other women to bear Jesus.

The Quran gives quite a clear picture of Mary's character. She is frequently referred to as chaste and pious. Furthermore in the Quranic verse 5/75, she is also given the attribute of truthfulness together with her son.

The news of her son which she was to bear without the need of a man, was given through the Angels, states Verses 3/45-46. At the same time the name of her child and his status in the world, as well as one of his miracles was also revealed to her.

Mary's chastity is once again evident from her amazement upon this news, as she states her purity and lack of contact with any man other than her guardian, Zakariya.

The Quran has given a detailed account of Jesus' conception and birth. It tells of her withdrawal from her family and states the location of her chosen site.

The Quran has stated that it is Angel Gabriel who came to Mary in the form of a man, to announce to her that she was to conceive Jesus, but the exact manner in which Jesus was conceived has not been revealed. In the Quran it simply states, "So she conceived Him,"19/22, and in Quranic verse 66/12, "and we breathed into her body Our spirit". No clear definition is given as to how and in which way Jesus actually entered into Mary's womb.

An account of Mary's labour is given in the Quranic verse 19/23, where her pain is mentioned during the time of Jesus' birth. It is evident from this that Mary suffered, like any other woman in childbirth, but was given provisions from her Lord, dates and water, to ease her anguish as is mentioned in the Quranic verse 19/25. In the Quranic verse 19/23, Mary wishes that she had died and "been a thing forgotten and of sight". This could also indicate her fear of what the people would say, and the damage to her reputation upon seeing her with a child.

But once again, she was given a way through, by being told, by her Lord, to indicate that she had kept a fast, which meant abstaining from speaking. This did not prevent people from accusing her of misdeed, but the first miracle of Jesus was beheld by the people, as is stated in Quranic verses 19/28-32, when Jesus spoke and told them of his reason for coming amongst them.

Now we come to the Quranic verses revealed by Allah pertaining to Jesus - his mission, his status, his character etc.

The image or picture derived of Jesus from these statements is quite clear in its expression.

Jesus has stated quite frequently, that he was a Prophet only and a worshipper of God. In Quranic verse 5/75, the Quran emphasizes that both Jesus and his mother were mere mortals, who ate like any other person. This signifies that they were not classed as anything other than human.

Jesus states the fact that he was given a book by the Lord, which is given the name of Injeel in the Quranic verse 5/110. This is regarded as a privilege from God, that Jesus was taught the Torah and Injeel, as Allah says in Quranic verse 5/110.

Jesus is portrayed as an honoured man, who was given the ability to perform miracles with the aid of his Lord. A messenger of Allah who was sent to set aright the people, with a book of guidance.

He has been called a "sign of mercy" for the people, but the latter, as is stated in Quranic verses 61/6 and 5/75, continued to deny his validity and accused him of consorting with magic.

The Quran also confirms that the Torah was a book of God and that the Injeel given to Jesus upheld the teachings of the previous book.

Jesus himself stated that God had made him obedient to his mother, and that he was not arrogant or unblessed, in the Quranic verse 19/32.

Jesus' mission has been frequently referred to in many Quranic Verses. The fact that he was a messenger who came to the people of Israel with a book of God and to set them aright once more, is the reason for Jesus having been sent to the world.

He has also been given a further responsibility as is stated in Quranic verse 4/159, in that those who do not believe in him, he will be called on the Day of Judgement to bear witness against them.

But there were those (Quranic verses 3/52, 61/40, 3/54, 3/52 etc.) that Jesus would bear witness to be God's helpers. These were the Hawariyyun, or disciples of Jesus.

Jesus seems, from the Quran, to be a man who inspired much faith in the hearts of his disciples (Quranic verse 57/27), but at times they asked him to perform miracles as evidence of his status, (Quranic verse 5/14). In Quranic verse 5/112, the well known incident of the table from Heaven is recounted. Again we are told of Jesus' supplication to God, indicating that he conferred all the glory of his miracles upon his

Lord, he did not wish his people to think he himself was causing such miraculous occurrences. This is a point, the Quran highlights often, as is evident from the Quranic verse 5/112-115, where Allah states that He will send down the table, but those who reject faith following its appearance will be severely punished.

The book given to Jesus from God is mentioned twelve times in the Quran as the Injeel. In Quranic verse 3/3 it is also stated that the Quran is confirmation of the Injeel which confirmed the Torah before it.

Quranic verse 3/48 also says that Jesus was taught the Injeel as well as the Torah by Allah, and the contents of the Injeel are said, in the Quranic verse 5/46, 3/3-4 and 48/29, to be a source guidance and an admonition to uphold the teachings of the Torah.

Not only was the Injeel given to Jesus to set aright the people, he was also given the ability to perform miracles as are stated in the Quran, to prove to the people that his mission was true and that he was sent by God.

The first miracle was his miraculous birth without the need of a father (as mentioned in detail previously). The second was soon after his birth, when he spoke to the people to relieve his mother of the false accusations made upon her.

Following this, later on in his life, Jesus made birds out of clay and breathed life into them (Quranic verse 5/110) and also mentioned in the same Quranic verse is his miraculous cure of the leper and the born blind and bringing the dead back to life again. The Quran mentions these miracles to be the bestowal of a favour from God upon Jesus, indicating that Jesus was just a man chosen as a "medium" of Allah. We are told by the Quran that Jesus was able to inform people of what they had eaten and stored. The Quran also states the final miracle of Jesus, in that era, to be his ascension to the skies.

The manner in which Jesus was raised up to God and another crucified in his place is not mentioned in much detail, the Quran suffices to state that this is what occurred and that Allah is the most Wise.

Jesus' high rank in the eyes of God is portrayed in Quranic verse 3/55, where Allah states that those who rejected Jesus and His teachings will be punished and that Jesus will be cleared of all falsehood and raised up to Allah Himself.

We now come to the verses in the Quran, which deal with the eschatological role of Jesus. There are four Quranic verses which highlight the event of Jesus' descent. Although the details of the minor events after Jesus' reappearance is not indicated, the

indication of his descent as an eschatological (near the end of the world) matter is very strongly asserted. Verses 43/60-61 indicate that Jesus will be a sign for the coming of the Hour of Judgement and Verses 3/46 and 5/110 in which his speech in manhood has been mentioned, throw light upon this second phase of Jesus' life, as his speech in manhood will occur after a miraculous appearance. The people of the book will recognize him and follow him as elaborated in verse 4/159. These verses denote Jesus' eschatological role.

As a whole the Quran gives a clear and coherent account of Jesus and all the different stages in his life, from birth until his return prior to the Day of Judgement- his Second Coming.

These stages in his life will now be assessed in the following chapters in more detail, with the help of the Tafsirs and the Hadiths.

Chapter Two
GENEALOGICAL TREE

I`sa's (Jesus) Ancestral Line

The third chapter of the Quran has been named A`li Imran (The family of Imran), after I`sa's maternal grandfather Imran (alayhima`s-sala`m). It is the thirty third verse of this chapter which explains the honorable status of the family of Imran . Allah says in this verse,

> ***"Allah chose Adam, Nuh, the family of Ibrahim and the family of Imran above the Alamin (mankind and Jinn) [of their times]."***

The great scholar and exegete of Cordoba, Spain, Imam Shamsuddin Abu-Abdillah Al-Ansari Al-Qurtubi(d.671/1227), has stated that this verse highlights the great prophets and families which were chosen by Allah (God) to present His teachings and commandments to the world.

The approaches of Muslim scholars and exegetes (Mufassirs) to the explanation of this verse are quite different from one another. Zajjaj has stated that this verse indicates those who have been chosen for prophethood.

Imam Qurtubi, on the other hand, states that the import of the verse is that Allah has chosen the religion, of those mentioned, above all other religions, and that their faith is Islam.

Then again Imam Qurtubi has said that some scholars (without specifying which scholars) have referred to this verse as an indication of what each individual was chosen to be gifted with separately, enlarging upon this view he took into account the facts that Allah chose to give Adam five distinctions which are as follows:

1. God created him with his own hands.
2. He taught Adam the names of all things.
3. He ordered the Angels to prostrate to Adam.
4. He gave Adam the chance to reside in Paradise.
5. God made Adam the first Father of mankind.

Allah chose to give Nuh the following five specialties:

1. He was the Father of the people of his age, as his was the only family of the era that survived the flood.
2. He was given a very long life consisting of approximately nine hundred and fifty years.
3. His supplication was accepted against those who rejected his mission.
4. God saved Nuh u from the flood by boarding him on the Ark.
5. Nuh u was the first to be given a set of legal laws and rulings.

Allah also gave Ibrahim five distinctions, which are as follows:

1. God made Ibrahim u the Father of many prophets.
2. He was chosen to be **Khalilullah** (Friend of Allah).
3. God safeguarded him from fire - He cooled the heat of the flames for Ibrahim .
4. He is the Imam - leader of the people.
5. God guided Ibrahim u to fulfill the commandments by which he was tested.

Imam Qurtubi has also mentioned, in addition to the gifts or distinctions of the prophets above, that the gift of the family of Imran was that Musa and Harun were given special livelihood known as ***Manna*** and ***Salwa*** and I`sa` (Jesus) was conceived in a supernatural manner, without a father.

In **conclusion** to the explanation of the verse, the above mentioned scholars and commentators of the Holy Quran are in dispute as to the actual meaning of the term "being chosen" and what it actually refers to. Zajjaj has limited it to meaning just prophethood or religion, while Qurtubi has mentioned that others (without specifying names) have given it the interpretation of God having assigned specialities or distinctions to those mentioned. Qurtubi states that other scholars have left the matter open to consideration as the verse does not actually specify what the cited were chosen *with* or *for.*

The Quran has started the story of I`sa u by mentioning that his astors were pious, honoured, and amongst those who were chosen by the Creator. This verse also honors Jesus to be in the line of great prophets of the Creator, Allah Almighty, who share a noble character and enjoy a very power relationship and bond amongst themselves.

The Prophets' bond with one another

All prophets are intensely respectful towards one another in order to set an example for their followers to hold the other prophets in great esteem, and exhort their associates to admire, revere and venerate other prophets. It is not in any manner tolerable or admissible for a prophet or a truthful believer to be disrespectful towards any prophet or offend the honour and dignity of an apostle. One such respectful bond is referred to below.

The prophet Muhammed's relationship to I`sa

Imam Bukhari(d.256/834)and Imam Muslim(d.261/839)have narrated that the prophet said,

> "***Both in this world and in the hereafter, I am the nearest of all the people to Jesus, the son of Maryam. The prophets are paternal brothers, their mothers are different but their religion is one***."

Abu Hurayrah t reported Allah's messenger as saying,

"I am akin to the son of Mary among the whole of mankind and the prophets are of different mothers, but of one religion, and no prophet was raised between me and him."

These Hadith informs us that all the prophets of God are sent to perform one sacred mission, and therefore, they all form one fraternity and brotherhood in faith. The difference, if any, is not in the fundamentals of faith, but in the offshoots which in religious terminology is called Shari`ah.

Hazrat Anas t has stated that the prophet Muhammad has said:

> ***"Whosoever amongst you is able to meet Jesus son of Mary, should convey my salutations to him without fail."***

Abu Hurayrah t reports that the holy prophet e said,

"All the prophets of Allah are like sons of the same father whose mothers are different. I am nearest unto Jesus Christ. There is no prophet between me and him. Remember, he will certainly descend and you should recognize him as soon as you see him for he will be of a medium stature, his color will be red and white. The hair of his head will be straight and it will appear as if water is about to flow therefrom although there will be no moisture in it."

<u>The similarities between Muhammad and I`sa</u>

There are some striking similarities between the prophets Muhammad and I`sa, son of Mary. Some of these similarities are also found in the Quran. Some of which are listed below:

1. The prophet Muhammad e saved the first generation of this nation (Ummah) from the evils of infidelity and ignorance whilst the prophet I`sa will descend as a savior for the last generation of this Ummah, from the evils of Dajjal and his striking force. The prophet Muhammad has said,

   "How can this Ummah perish when I am at the beginning and Jesus son of Mary at the end?"

2. Both Jesus and Muhammad were deprived of fatherly love and care. The birth of Jesus was miraculous in the sense that he was born without a father,

whereas the father of the holy prophet had died before he came into this world. So both of them grew up under divine care from the very outset of their lives.

3. Both Jesus and Muhammad were such prophets who were given holy books by Allah. The Quran says about Jesus :

"He said : I am indeed a servant of Allah. He has given me the book and made me the prophet." (19:30)

About Muhammad the same thing has been said :

"Praise be to Allah, who revealed the book to His servant and allowed not there any crookedness."(18:1)

4. Jesus was supported by Ruh-ul-Qudus (Gabriel), as the Quran says :

"And We vouched unto Jesus, the son of Mary, all evidence of the truth, and strengthened him with Ruh-ul-Qudus" (2.87).

So was the case with the holy prophet Muhammad (salalahu alayhi wasalaam), as the Quran says :

"So Allah sent down His tranquillity upon him and strengthened him with hosts which you saw not." (9:40)

"Say: Ruh-ul-Qudus has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit." (16:102)

5. The most important point of resemblance between Jesus and Muhammad is that in both of them the predominant quality is that of mercy and peace.
6. The burial place of both the prophets is in Madinah.

<u>The Characteristics of the Prophets</u>

Allahma Anwar Shah Kashmiri (may Allah's mercy be upon him), has commented on the lives of the prophets as lived by them. He says: "We should study the holy conduct and sacred disposition of the respected prophets in their life-histories and the Quran Hakeem. If one analyses whatever is mentioned in their respect by way of question & answer it shall be seen that matters pertaining to those personages were based on the following virtues:

"Reliance, confidence, uprightness, submission, endurance, self-restraint, resoluteness, magnanimity, modesty, constancy, mildness, dignity, nobleness, excellence, generosity, penitence, repentance, sincerity, selflessness, purity, wisdom, mercy, attachment, temperateness in beliefs, coolness of bosom, credence and intelligence like the dawning day, trustworthy, truthful, trustee, kind, clement, chaste, abstinent, neat, clean sanctimonious, abstemious, recoursing to Allah, faith in invisible resources, disinclined towards worldly deliciousness in all eventualities, adhering to Allah and forsaking the rest, disregard of worldly goods, unconcerned with riches, embarking on heritage of knowledge, dismissing mundane trifles or money, leaving legacy of learning and noble conduct, abandoning the superfluous, guarding their tongue, supporting the truth in all cases and circumstances.

Their outward appearance conforms to their inward state, without any breach, deviation or derangement. They do not advance lame excuses, improper pleas or perverse interpretations, and do not resort to deceitful stratagems for fulfilling their tasks. They prefer Allah's ways over worldly contrivances, shun material connections, adore Allah in misfortunes, thanksgiving and hymning Him in multitudinous situations, remembering Him all the time, reciting His Praise with every breath, training and teaching Allah-gifted knowledge to people under his favour with human affability without philosophizing or sermonizing. In them is found complete surrender, total obeisance, perfect servitude to Allah and a satisfaction deeply imbedded in constancy.

These personages, during their life in the world, never entertained flattery, never compromised with unbelievers, never retreated under paranoiac intimidation. Greed, covetousness or avidity never stigmatized their holy cloak, not an invisible stain even. Never were they attracted towards desire, lust, ambition or egotism, except love for Allah. Virtuous deeds, by their performance or knowledge, saw no variation from them. Argumentation, refutation and altercation were not their practice. They never blamed people nor lampooned them nor passed derogatory remarks nor abused them.

They never felt proud over their perfections or indulged in self-admiration! They never stooped to bragging or boasting under prompting of selfishness. In short, Divine favour was granted to them by Allah. Whatever they did was due to Allah's bounty, beyond personal parameter and sans any human achievements."

Comparative Analysis.

This is the image and picture of all prophets, as well as I`sa, as given in Islam. In comparison, no other religion holds the prophet I`sa and the rest of the prophets in such high esteem. Even though Christianity has gone as far as to deify I`sa, it still

does not confer all the attributes mentioned above, upon him. In fact according to the Gospels, Jesus has shown a very unprophet-like (let alone god-like) attitude upon many occasions, as will become obvious to the reader upon making progress in this book.

Mirza Ghulam Ahmed(d,1839-1908) of Qadiyan has gone to such extremes as to insult all the prophets, especially the prophet I`sa and has then claimed himself to be one of them.

Out of the previously mentioned qualities and virtues not even one single quality could be microscopically traced in the personality of Mirza, allowing him the license to claim prophethood. The quality of the prophets were too far out of reach for him, as he did not even possess the discipline of a normal person.

This will hopefully give the reader a clear picture of the high standards occupied by all prophets and the prophet I`sa as well. Mirza fell to a level well below the mark of humanity which made him unfit to claim prophethood, or even bear any resemblance or likeness to a prophet.

The Prophets' Noble Code Of Conversation

All prophets of Allah are of a Noble personality and character in nature, appearance and deportment. Their approach is always full of warmth, compassion, affection, intense love, care and concern. They are entrusted with the responsibilities of calling to guidance and enjoining good and to annihilate evil. In order to complete this mission they are equipped with sufficient tools of humble character , which would be taken as examples, and a polite mode of conversation and discourse, which would attract people towards them and encourage them to follow their righteous teachings. They speak with wisdom, eloquence and clarity, supporting the truth and preaching towards success and salvation in all cases and circumstances.

They are not amongst those who raise their voices in the markets. They do not fall into futile arguments and debates. They do not utter without any aim or purpose. They have never lied nor bragged nor boasted, their speech has always been noble, wise, truthful, accurate, comprehensive and informative.

All Prophets are pure from derogatory attitudes of insult, or of falsely accusing or slandering any individual, or abusing a person and making hurtful remarks. The Quran

has commanded the prophet Muhammad (sallahu alayhi wasallam) to invite people in a most polite and respectful manner :

"***Invite to your Lord's way with discretion and kind instruction, and discuss with them in the politest manner***." (Quran 16:125)

The prophet Muhammad was a great living example of this injunction. Despite many serious accusations made by his contemporaries he never retaliated by saying anything obscene in any way. The prophet Muhammad was so kind and polite when indulging in communication that he never used foul language, not even concerning idol worshippers or their false deities. He was an example like all other prophets, including I`sa . A prophet would never insult a normal person, therefore it would be impossible for him to insult a prophet. A prophet is easily recognized through his manner of conversing and communicating.

Conclusion

Upon this principle of Islam, merges the noble code of discourse and pure mode of conversation attributed to I`sa (Jesus) by Islam , thus we can affirm with certainty two facts:

1. I`sa (Jesus) is free from all the foul and blasphemous statements attributed to him by the authors of the bible. They are truly not his words or the words of The Creator.

   Mirza Ghulam Ahmed Qadiani cannot place himself in the line of prophets as his speech is so foul and blasphemous, that any sane person would recognize his ill-nature from his statements, especially when he uses it concerning the prophets. Hundreds of examples can be produced from his writings showing that he does not feel embarrassed in making false and abusive statements.

Mirzas claim of superiority over all prophets

The prophets do not allow people to compare them with other prophets in a manner which would belittle another prophet. The prophet Muhammad denied the companions from comparing him with the prophet Yunus saying,

"Do not give me virtue over the prophet Yunus Ibn Matta."

(Bukhari: 55. The Book of the Stories of the Prophets, Chapter 11)

We find Mirza opposing the general characteristics of the prophets in holding one another in extreme honour and dignity. This proves his claims of prophethood to be false and he is not at all fit to be the promised Messiah.

Mirza, claiming to be the most superior of the prophets, says in his book 'Mirza Ka Ilham Tazkira' :

"Several thrones descended from the sky but your throne was placed highest of all."

He says in his book 'Malfoozat (His words)',

"The various consummate excellence that was found in other prophets were all present in a larger measure in Hazrat Rasool-e- Kareem and all that excellence was bestowed upon us, by way of reflection, from Hazrat Rasool-e-Kareem and for this very reason our name is Adam, Ibrahim, Moosa, Nooh, Dawood, Yusuf, Suleman, Yahya, I`sa etc. All the earlier prophets were reflections of Nabi-e-Kareem in some particular attributes and we are now a reflection of Nabi-e-Kareem in all those attributes."

Mirza Bashiruddin Mahmud says :

"Ghulam Ahmed has excelled some of the divine Apostles" (Haqiqat-uu-Nubuwwat p257)

It is stated in the Qadianis mouthpiece, Daily Al-Fazal,

"He was greater than many prophets maybe all of them."

<u>Mirza's Insult of the Prophets</u>

Mirza always thinks himself to be exempt from the basic rules of respect which need to be adhered to by all. He has articulated seriously insulting, disrespectful and offending statements towards the prophets, especially I`sa (alay himus salaam), which will be disclosed to the honorable reader in later stages of this Book. It will hopefully

be clear and apparent from Mirza's vicious condemnation of I`sa and from his attempt to gain evidence from the Quran, in order to support himself, that such a person cannot be a prophet nor a believer.

Such filthy and abusive statements, would not even permit Mirza to be called a gentlemen, thus depriving him of the ability to be a prophet, as Allah chooses only the men of great character and attitude to serve the responsibilities of prophethood and not those who are lacking in the ordinary qualities of human rectitude and integrity. Such people like Mirza with such an attitude can only be chosen by the master of Evil himself, the Devil. Only he can inspire him, as the devil descends on every lying sinner. The inspiration from Allah does not come to a man who tells lies, indulges in slander and does not lead a clean life.

Mirza's Claim of Superiority Over Jesus

Mirza paved his way to claiming superiority over Jesus by belittling the personality of Jesus, who has been honoured by God in both the Quran and the Bible. Mirza asserts :

"God sent the promised Messiah (Mirza) amongst this community who is better in all his glory than the first Messiah (Jesus)."

(Dafi' al-Bala,Ruhani Khaza in, Vol. 18. P. 233)

> "Unto this nation God sent his promised Messiah (Mirza), who is better than the Messiah in all his glory…I swear by God in whose hands my soul is that if the Messiah, the son of Mary, were my contemporary he could not have done the works that I can do, and the signs (miracles) which I am bringing about he could never have performed."
>
> *(Haqiqat al-Wahi,Ruhani Khaza'in, Vol. 22,p. 152)*
>
> "After all when God and his apostle and all the prophets have declared the supremacy of the second Messiah (Mirza) of this last period because of his great achievements, then it is a devilish temptation to say, "Why do you proclaim yourself superior to the first Messiah, the son of Mary?"
>
> *(Haqiqat al- Wahi, Ruhani Khaza'in Vol. 22. P. 159)*
>
> "Give up the mention of the son of Mary, (for) superior to him is Ghulam Ahmed."
>
> (Dafi' al-Bala, Ruhani Khaza'in, Vol. 18, P.240)

Mirzas Hatred Of I`sa

Anyone who reads the writings of Mirza Ghulam Ahmed, the founder of Qadianism, which will be released to you in later stages of this book, would notice his disrespectful attitude towards the great prophet I`sa (alyhis salam), who was highly honoured by Allah both in this world and the hereafter (Quranic verse.3/45).

Mirza Ghulam Ahmed has denigrated I`sa in an insulting and destructive manner. He has abused him by making baseless and immoral allegations against him and made a great effort to lower the status of this great messenger of Allah.

I`sa Compared with Yahya (John) (alayhima`s sala`m) by Mirza

We will mention just a few examples to illustrate Mirza's relentless mission to belittle I`sa . To achieve this sad objective Mirza, as a matter of fact utilized diverse tricks, such as his attempts to run down I`sa by comparing him with other prophets. As an example, Mirza has written the following :

"I`sa, peace be upon him, repented for his sins at the hands of John the Baptist and became one of his select disciples. This decides the excellence of John the Baptist over I`sa, because it is not proven that John the Baptist ever repented at the hands of anyone."

(Dafi'-bala, Ruhani Khaza'in, Vol. 18, p. 220.)

> "The righteousness of I`sa in his time does not prove to be above that of the righteous ones. In fact the prophet John the Baptist is superior to him, because he did not consume alcohol, nor is it ever heard about him that any prostitutes massaged his head with perfume purchased from her earnings, or touched his body with her hands and with her hair, or that any unrelated women served him. This is the very reason why God named John the Baptist as 'circumspect' (Quran 3:39). But he did not give the Messiah this name because such (inglorious) episodes were obstacles to giving him such a name." (Dafi'al-bala:Ruhani Khaza'in, Vol. 18, p. 220.)

In the above statement, the "promised Messiah" of the Qadianis has clearly and openly expressed his belief, namely that the reasons why Allah did not find I`sa worthy of being called '*Hasoor*' i.e. circumspect were :

1. The Messiah was addicted to alcohol.

2. The prostitute massaged his feet with perfume bought with the earnings of adultery.
3. The prostitute touched the Messiah's body with her hands and hair.
4. An unrelated young woman served him.

In the above words of Mirza, the Messiah was involved in these sins, and therefore was not named **Circumspect** (a person who could control his sexual desire). The evil designs of Mirza against I`sa become obvious from the fact that none of the exalted prophets, e.g., Adam, Nuh, Ibrahim, I`saac, Ismail, Suleman, Daud, Musa, I`sa, Muhammad (sallallahu alayhim) have been called Circumspect. What sins (God forbid) were an obstacle to their being named Circumspect? By pointing out I`sa, Mirza's aim was to demonstrate his own superiority over I`sa .

<u>The Reason for this Insulting Attitude</u>

The sole reason behind slandering the personality of this greatly honoured prophet seems to be so that he can construct a platform to support himself in claiming to be the promised Messiah. Mirza Ghulam Ahmed Qad hatred and malice against him and showing himself (Mirza) to be superior and I`sa inferior and by fitting the explanations of the Hadith upon himself.

The amount of hatred Mirza Ghulam Ahmed had stored in his heart can be derived from his following remark, "I wish such a person (Jesus) had not come to this World."

<u>Jesus' Grandparents</u>

Imran was Jesus' grandfather and was a pious person, highly respected in the community. Jesus' grandmother was called Hanna (Anna in Latin and Anne in English). Imam Qurtubi says that Jesus' grandmother was called Hanna Binti Faqud Bin Qunbul, Mother of Maryam (Mary). She was a very religious and chaste woman who has been mentioned in the Quranic verse stated below.

She had reached a mature age without bearing children. She possessed the desire to have a child of her own , thus she prayed and wept to the Lord asking for a pious child. Her Lord accepted her supplication and she became expectant.

Imam Qurtubi and Imam Ibn Kathir have stated that, when she reached a mature age without bearing children she saw a bird pecking its egg, thus causing her to feel the desire to have a child of her own. She prayed and wept to the Lord asking for a pious

child. Her Lord accepted her supplication and she became expectant, and in gratitude to her lord she decided to give her child into the service of the sanctuary.

Imran said to Hanna, "What if the child is a female, as females are not accepted for the service of the sanctuary?" Thus they both feared to give birth to a female. Imran then died before she delivered, and Maryam (Mary) was born an orphan.

The following verse explains Hanna's promise to her Lord upon conceiving. She promised to dedicate her child to the service of the sacred mosque and sanctuary in Jerusalem. Hanna, in the surety of thought that she would deliver a boy, made the promise, as only males were caretakers of the sanctuary at the time.

> ***"Behold! The Wife of Imran said, "O my Lord! I do dedicate unto thee that which is in my womb, for thy special service, so accept this of me, for thou hearest and knowest of all things."***
>
> 3/35

The Birth of Maryam (Mary)

The Quran has recorded the birth of the mother of Jesus, Maryam (Mary), in this same chapter A`LI IMRAN (The Family of Imran).

> ***"When she was delivered , she said, "O my Lord! Behold! I am delivered of a female child!" And God knew best what she brought forth. "And no wise is the male like the female. I have named her Maryam (Mary) and I commend her and her offspring to thy protection from the evil one, the rejected."*** 3/36.

Imam Qurtubi has stated that this verse describes the birth of Maryam (Mary), mother of Jesus. As her mother had decided to dedicate her child to the service of the sanctuary, she felt slightly disappointed upon seeing that her child was female, wondering how she could donate her to the sacred mosque. Nonetheless, she was still pleased upon attaining a child, and said in surprise, "O Lord! Behold! I am delivered of a female child!" Her Lord replied, "The male you asked for is not like this female."

Imam Qurtubi (d.671/1227) has stated that only males were freed for the service of the mosque, but Allah accepted Maryam, so Hanna brought her up to a reasonable age then covered her in a cloth and sent her to the mosque, fulfilling her oath and to freeing herself from her promise. Imam Qurtubi and Imam Ibn Kathir have explained the meaning of protection mentioned in the above verse 3/36, as being safeguarded from the devil's pricking at the time of birth.

Qurtubi has supported his view by stating the Hadith recorded by Imam Muslim(d.261/839) in the Book of Virtues, upon the authority of Abu-Hurayrah(d.57/635) that the prophet Muhammad has stated,

"No child is given birth to, but the devil pricks it so that it weeps due to the pricking of the devil, except Maryam (Mary) and her son."

Imam Qurtubi has adopted the explanation given in this particular Hadith and has narrated from Qatadah Ibni Du'amah (d.117/695) that, "Allah created at Maryam's birth and I`sa's birth a screen to save them from 'the Satan,' who pricks every child, upon being introduced into this world. The Devil could not reach beyond the screen, thus Maryam and her son I`sa u, were both safeguarded from the devil, but he would still accompany them throughout life, as he accompanies all others. But during the crucial moment at birth, the Devil could not harm them with his evil touch.

Abu-Hurayrah then said, ***"You may recite if you so wish, the verse, "I seek protection for her and her offspring against Satan the accursed."***

3/36

The Glad Tidings of Jesus

The Quran states :

> ***"Remember when the angel said, "O Maryam (Mary)! Verily Allah gives you the glad tidings of a word from Him, his name will be the Messiah I`sa (Jesus) alay his salam , son of Maryam (Mary), held in honour in this world and in the hereafter, and will be one of those who are close to God."***3/46

This verse clearly specifies the notification given to Maryam of a word from God. The exegetes, Alusi and Qurtubi have explained the *word* as Jesus. Jesus has been named "*the word*," because he was created by the order of God, **"BE,"** and he came into existence without the need of a father.

In the nineteenth chapter, named after Maryam (Mary), this incident has been elucidated upon and more details have been given :

> ***"And remember in this book Maryam (Mary), when she withdrew into seclusion from her family to a place facing East. She placed a screen to veil herself from them, then we sent to her our angel (Gabriel) and he appeared before her in the form of a man in all respects. She said, "Verily I seek refuge from you, if you fear Allah." The angel said, :I***

am only a messenger from your Lord to announce to you the gift of a righteous son." She said, "How can I have a son, when no man has touched me, nor am I unchaste?" He said, "So it will be, your Lord has said, "That is easy for me, and we wish to appoint him as a sign to mankind and a mercy from Us, and it is a matter already decreed." 19/16-21

These verses of the Quran clearly signify Maryam's amazement upon the bestowal of a son and that she argued saying, "How shall I have a son, when no man has touched me?" The last verse also gives the reason of Jesus' birth being ordained without the intervention of a father. The objective revealed in the verse is that Jesus would be a sign, a proof of the power of God who created him without a father. God wanted to show men that He could create a child without the need of a father, just as He created Adam without either a father or a mother. The verse further clarifies that Jesus would be a mercy for the people. Jesus was as a messenger of God, he was a source of mercy, compassion and benevolence for the people in order to restore the ungodly to the path of righteousness.

A Comparative Analysis of I`sa's Genealogy in Islam & Christianity

It is understood from the above chapter that I`sa is one of the greatest prophets of Islam, messenger of God, prior to the prophet Muhammad . He stands in line of the great Prophets, Adam, Noah, Ibrahim, Moses and Muhammad (Peace be upon them). The Quran and Hadith of the prophet Muhammad and all other Islamic literature have mentioned I`sa quite frequently, conferring upon him much honour and respect. The third Surah of the Quran has taken its name after Jesus maternal Grandfather Imran, and the Surah (chapter) is called A`li Imran (family of Imran) and the nineteenth Surah is named in honour of his mother Maryam (Mary). Even the Bible has not offered Jesus or his mother similar honour. The reason for this for this clear, concise account is to give a distinct picture of who Jesus actually is, i.e. who he is descended from.

The significance of this aspect becomes apparent when a false claimant of Messiahship comes forward. We only have to refer to the Quran upon this matter - does the claimant possess a grandfather named Imran and a mother named Maryam? If he does not then he is shown to be the perpetrator of a great deception and should be punished accordingly.

At this point a slight divergence from this particular subject is called for. It is worthy of note that in the Jewish faith, claiming to be the Messiah falsely, is an action deserving the same punishment which was meted out to Jesus, i.e. crucifixion, as they (the Jews) claim that Jesus was an imposter. Now these days those claiming false Messiahship do not seem to be punished in the least, in fact they are aided and abetted in every way by those in positions of power! This is apparent if one takes the example of Mirza Ghulam Ahmed Qadiani.

This man did not conform to the Messiah as portrayed in the Holy Quran, as his mother was named Chirag Bibi and he possessed a father; neither was his maternal grandfather the same person mentioned in the Holy Quran.

It is obvious that Mirza did not conform to the Islamic Messiah, but neither did he correspond to the Promised Messiah yet to come, as portrayed in Judaism. Thus one would expect the Jews to have seized upon him, thrust him upon a cross and treated him in the same manner as they did with he who was thought to be Jesus in a previous era. But no! Although this would have been a fitting punishment and end to one who perpetrated such filthy and abusive lies about the greatest people of all time (the prophets), Mirza Ghulam Ahmed seems not only to have escaped the Jews attention in his affront to their beliefs, but seems to have gained their approval instead! The manner in which the Jews aided Mrza is too lengthy a matter to go into at present, but further reading is at hand in the book by Bashir Ahmed, *Ahmadiyya Movement : British - Jewish Connections.*

In Christendom the Messiah is also set to return once more, therefore it is an insult to their faith to have Mirza Ghulam Ahmed Qadiani portraying himself to be the one whom they value so much, as to believe him to be the Son of God Himself. Was Mirza punished for insulting the 'redeemer' of the Christian's sins? The answer is an absolute negative. As the British Government actually gave refuge to Mirza, they opposed and contradicted their own faith, because the Bible states clearly :

> *"If a man shall say unto you, Lo here is Christ, or there; Believe it or not. For there shall arise false Christ's and false Prophets, and shall shew great signs and wonders; in so much that if it were possible, they shall deceive the very elect.*' (St Mathew 24:23, 24)

As he sat upon the Mount of Olives, the disciples came unto him privately saying,

> "*Tell us when shall these things be? And what shall be the signs of thy coming and of the end of the World?" Jesus answered and said unto them, "Take heed that no man deceives you. For many shall come in my name, saying, I am Christ, and shall deceive many*."

(St Mathew 24:3-5)

Biblical Contradictions in Jesus' Genealogy

A comparative study of the genealogy of Jesus according to the gospel of Matthew and the genealogy according to Luke reveals a number of contradictions.

(fully detailed chart follows on the next page)

Matthew 1:18	Luke 3:23
1 – David	1 – David 29 – Matathi'as
2 – Solomon	2 – Nathan 30 – Ma'ath
3 – Rehobo'am	3 – Mat'tatha 31 – Nag'ga-i
4 – Abi'jah	4 – Menna 32 – Esli
5 - Asa	5 – Me'-le-a 33 – Nahum
6 – Jehosh'aphat	6 – Eli'akim 34 – Amos
7 – Joram	7 – Jonam 35 – Mattathi'as
8 – Uzzi'ah	8 – Joseph 36 – Joseph
9 – Jotham	9 – Juda 37 – Jan'na-I
10 – Ahaz	10 – Simeon 38 – Melchi
11 – Hezeki'ah	11 – Levi 39 – Levi
12 – Manas'she	12 – Matthat 40 – Matthat
13 – Amos	13 – Jorim 41 – Heli
14 – Josi'ah	14 – Elie'zer 42 – Joseph

15 – Jechoni'ah	15 – Joshua 43 – Jesus
16 – Al'ti-el	16 – Er
17 – Zerub'babel	17 – Elma'dam
18 – Abi'ud	18 – Cosam
19 – Eli'akim	19 – Addi
20 – Azor	20 – Melchi
21 – Zadok	21 – Neri
22 – Achim	22 – Sheal'ti-el
23 – Eli'ud	23 – Zerub'babel
24 – Elea'zar	24 – Rhesa
25 – Matthan	25 – Jo-an'an
26 – Jacob	26 – Joda
27 – Joseph	27 – Josech
28 – Jesus	28 – Sem'e-in

[Matt 1:6] Matthew describes Joseph as son of Jacob.

[Luke 3:23] Luke says Joseph son of Heli.

[Matt 1:6] According to Matthew, Jesus was a descendant of Solomon, the son of David.

[Luke 3:31] Luke puts him into the line of Nathan, the son of David.

[Matt 1:12] From Matthew we learn that Salathiel was the son of Jeconias.

[Luke 3:27] While Luke informs us that he was the son of Neri

We read in Matthew that "Zorobabel begat Abiud," while Luke says, "which was the son of Rhesa, which was the son of Zorobabel." What is more surprising and rather interesting for the reader to know is that I Chronicles mentions all the names of the sons of Zorobabel, and neither Rhesa nor Abiud appear. It appears that both names are false. [Matt 1:13 Luke 3:27]

According to Matthew there are twenty-six generations from David to Jesus, while Luke cites the amount to be forty. [Matt 1:18, Luke 3:23]

Maulana Kiranvi, in his book, "The Truth Revealed," gives further explanation saying that Matthew claims that the ancestors of Jesus, right from David to the exile of the Israelites, were all kings of great repute, while Luke says that except David and Nathen, none of them were kings. They were not even known as prominent personalities of their time. Therefore Matthew has mentioned the name of all the famous kings while in Luke they are totally different names of unknown personalities.

As the period of time between David and Jesus is one thousand years, the gap from one generation to another according to Matthew is forty years and according to Luke twenty-five years. This contradiction is so clear that it requires no comment. It has been a cause of great embarrassment to the Christian theologians and scholars from the very inception of these two Gospels.

A group of scholars like Eichhorn, Kaiser, Heins, De Wett, Winner Fritsche and others have plainly admitted that these two Gospels do really contain contradictions of an unjustifiable nature. Just as the two Gospels contain discrepancies in other places, so here too, they are different from each other. Had they been free from discrepancies throughout, some justification for the difference in genealogical description might have been found.

In comparison to this, although members of I`sa’s ancestral line have been mentioned throughout the Quran at different locations, the Quran has clearly stated I`sa’s genealogy with no contradictions and discrepancies whatsoever. In the Bible Jesus has been shown to be descended from great Kings, whereas The Quran links him with great prophets.

Chapter Three

The Miraculous Birth of I`sa

The Quran has shed light on the birth of I`sa with thorough detail, emphasizing the fact that his birth was supernatural and extraordinary. It is proof that Allah can do whatsoever He wills - for Him, the Lord of the Worlds, nothing is impossible. The Quran also implies that I`sa's death will also be out of the ordinary as it will take place after his descent from the heavens. This is in contrast to the Christian belief that he is already dead and will be resurrected prior to Doomsday. Whereas in Islam we believe that I`sa is not dead at all, but will remain with Allah until his descent is decreed, whereafter he will reside in this world like any normal human being and suffer a normal death.

> ***"So she conceived him and she withdrew with him to a far remote place. The pains of child birth drove her to the trunk of a date-palm. She said in her anguish, "Ah, would that I had died before this and had been a thing forgotten and out of sight!"***
>
> 19/22-23

Imam Qurtubi has stated that Maryam's questions were how she could become expectant, would she need to get married in the future or would it occur without marriage, yet she accepted that Allah has the Power to give a child if He so wishes and she therefore had no doubt in its occurrence. Then Jibrael blew in her sleeve and in the open neck of her cloak and she became pregnant at that very moment."

Imam Ibn Kathir(d.774/1352) has recorded from Ibni Abbas(d.68/646) that when the mother of Yahya (John) was expectant she said to Maryam, who was expectant also,

"I can feel that which is in my womb to be bowing down to that which is in your womb.

Imam Qurtubi has stated that the period of pregnancy and birth was altogether only three hours. Imam Ibn Kathir(d.774/1352) opposes this opinion and says, "This is a strange view and the view of the majority is that the pregnancy was for nine months."

Imam Qurtubi says that after receiving the glad tidings of the pending birth of her son, Maryam became anxious as the people were not aware of the true situation concerning the conception of the child. She thus feared the accusations and allegations which would be thrown her way. When the time of the birth came close, she left the sanctuary and retired to a valley about four to six miles far from Jerusalem, called Baytul-lahm. After a few days she began to feel the pangs of child birth.

Imam Ibn kathir (d.774/1352) has stated that Maryam became pregnant like normal women over a period of nine months and there was a pious person who was the caretaker of the mosque and was related to Maryam. He was called Yusuf An-Najjar (Josepth the carpenter). When he noticed the signs of pregnancy on her he was confused and said to Maryam, "I am going to ask you a question, do not be quick in replying. Could there be a plant or tree without a seed or a son without a father?" She replied, "Yes! The first plant and tree which God created was without a seed. The answer to the second question is that Allah created Adam, not only without father, but without father and mother." Yusuf the carpenter understood that this birth would be similar to Adam's birth and a divine miracle. From Yusuf's question Maryam noticed and realized that the people would not understand this miraculous birth and would direct false allegations towards her. Due to this fear she went away from the people towards the east."

Imam Ibn Kathir(d.774/1352) also stated that when the people missed Maryam for a few days, they went out looking for her. They came to a shepherd and asked him, "Have you seen a woman of such and such description and appearance?" He replied, "No, but I have noticed at night something which I have never experienced before." They asked him, "What is that?" He replied, "I saw my sheep facing the valley of Baytul-lahm as if they were prostrating towards it and I saw a bright light from the skies directed towards the valley of Baytul-lahm (Bethlehem)." The people then went quickly to the valley of Baytul-lahm where they found Maryam with a child in her lap. They said to Maryam, "Oh Maryam you have brought a strange thing."

Once again an angel was sent to Maryam during her moment of anxiety and helplessness in labor, giving her the welcome news of special arrangements for her, so

that she would not suffer hunger or thirst. The Quran expounds upon this arrangement in the following verse :

> ***"Then cried unto her from below her, saying, "Grieve not your Lord has provided a stream beneath you. And shake the trunk of the date-palm towards you, it will let fall ripe dates upon you. So eat and drink and cool your eye and if you see any human being, say, "Verily I have vowed a fast unto the most Gracious, so this day I shall not talk with any human being."*** 19/24-26

Imam Qurtubi has stated upon the authority of Ibn Abbas, concerning the voice mentioned in this verse, that it belonged to the angel Gabriel.

Imam Ibn Kathir states that the verse can be read as, *"m`an tahtahu"* meaning literally, "*he who was beneath her.*" According to this interpretation, the caller would be Jesus.

"Then she brought him (the baby) to her people, carrying him. They said, 'O Maryam (Mary)! Indeed you have brought a mighty strange thing. O Sister of Harun , your father was not a man of evil, neither was your mother an unchaste woman.'" 19/27-28

Imam Qurtubi and Imam Ibn Kathir(d.774/1352) have mentioned that Jesus was safeguarded from the devil's pricking at the time of birth. Imam Qurtubi has supported his view by stating the Hadith mentioned by Imam Muslim(d.261/839) in the Book of Virtues, upon the authority of Abu-Hurayrah(d.57/635) that the prophet Muhammad has stated, ***"No child is given birth to, but the devil pricks it so that it weeps due to the pricking of the devil, except Maryam and her son."*** Qurtubi has adopted the explanation given in this particular Hadith, as is mentioned previously.

Maryam was ordered not to speak or reply to the people and to indicate that she had vowed a fast. Fasting in those days meant abstinence from talking. The child was to answer their queries and to satisfy their curiosities. The Quran has expounded upon the accusations and allegations in the above mentioned verse.

Imam Qurtubi has stated differing views as to why the people addressed Maryam as the sister of Harun, when Maryam did not possess any brothers. This leaves us to infer the identity of Harun and the reason for his being referred to. Some scholars (whose names have not been specified by Qurtubi), have taken the Harun named in this verse to be the brother of Musa (alay his salaam). Maryam was called sister of this Harun u for either of the following three reasons. Firstly, this was due to the similarity in purity and piety i.e. "O you who we thought to be pious and virtuous like Harun ." Secondly, because Maryam was descended from the offspring of Harun , and

thirdly, this was a common and popular manner of addressing one another within the Israelite community, as Harun was one of their Prophets.

Imam Qurtubi quoting from Qatadah(d.117/695), presents the view that Harun is the name of a pious person during Maryam's time and Maryam being similar to him in status of piety, was referred to as the sister of that particular Harun.

Another view is that that Harun is the name of an impure person during that period of time and due to Maryam suddenly producing a son, she was placed in the same sinful category as him, by being referred to as the sister of the unchaste Harun. But this view contradicts the well known chastity of Maryam, therefore this opinion is not thought to carry much weight. Similar accounts have also been recorded by Imam Alusi(d.127/705) and Imam Ibn Kathir(773) in their tafsirs.

<u>I`sa's dialogue in childhood</u>

Maryam was ordered by the Lord not to speak, thus she declined to answer the people, but as the Lord intended, the child replied in her stead.

The incident concerning I`sa's speech has been mentioned in the Quran as follows:

> ***"Then she pointed to him. They said, "How can we talk to one who is a child in the cradle?" He (Jesus) said, "Verily, I am a worshipper of Allah, He has given me the book and made me a prophet. He has made me blessed wherever I may be and enjoined upon me prayer and zakaat as long as I live. And made me obedient to my mother and has not made me arrogant and unblessed. And peace be upon me the day I was born, the day I shall die and the day I shall be resurrected alive."***
>
> 19/29-33

This verse enlightens the reader as to Jesus' speech in childhood and what he said exactly. He claimed to be given four attributes and qualifications :

1. **Abdullah**, the first words he spoke, were a declaration of himself as a slave of Allah and recognition of Allah as Lord."
2. **Nabiyya**, the responsibility of prophethood had been imposed upon him.
3. **Mubaraka**, which means blessed. Mujahid, a great exegesis, says it means **Naffa`a**, a beneficial person and some of Jesus' benefits are that he cured the blind and the leper. Sufyan (61) says it means that he will

ordain the good and forbid the bad, guide the misled, help the oppressed and comfort the grieved. Sawri(61) and Mujahid(103) have also stated it to mean a preacher of good. Dhahhak(105) says it means one who will fulfill the people's needs.

4. The fourth attribute is **Barran-bi-walidati**, "obedient to my mother," as Jesus was born from a mother only, without the requirement of a father, thus only his mother has been mentioned concerning this attribute, says Ibn Abbas(d.68/646) as recorded by Imam Qurtubi.

There is also a Hadith presenting evidence upon Jesus' speech in childhood, narrated by Imam Bukhari in his Sahih -al-Bukhari, on the authority of Abu Hurayrahh, that the prophet Muhammad said,

"None spoke in the cradle, but three : (the first was) Jesus, (the second was) a man from Bani Israel called Zuraij. While he was offering his prayers, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her.) His mother said, :O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Zuraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Zuraij performed the ablution and offered prayer and then came to the child and said, "O child! Who is your father?" The child replied, "The shepherd." (After hearing this) the people said, "We shall rebuild your hermitage of gold." But he said, "No of nothing, but mud."

(The third to speak in childhood was :)A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, " O Allah! Make my child like him!" On that the child left her breast and facing the rider said, " O Allah! Do not make me like him!" The child then started to suck her breast again.

After a while the people passed by with a lady slave and she (i.e. the child's mother) said, "O Allah! Do not make my child like this (slave girl)!" On that the child left her breast and said, "O Allah! Make me like her." When she asked why, the child

replied, "The rider is one of the tyrants, while this slave girl is falsely accused of theft and illegal sexual intercourse."

I`sa's birth - as portrayed in Christianity.

According to the Christian doctrine of original sin. Jesus will be held sinful at the time of birth. Although his miraculous birth without a father has been shared by both, Muslims and Christians, in Christendom this virgin birth has lead to the fabrication of divinity.

The Doctrine of Original Sin

The church teaches that every man is born sinful and that sin is a part of his character. Man is saturated with sin from the moment of birth, and he is corrupted and rotten by his very nature, thus he cannot be virtuous or righteous.

The very first human, Adam, sinned by eating from the prohibited tree, and through him sin entered this world and corrupted everything and everyone, including every new-born child.

Concept Of Birth In Islam.

According to Islam every child is born sinless, and no sin is inherited. Islam does not recognize any original sin whatsoever, no man would have to be born with it. The infant is a pure innocent creature, which will only become sinful when it actually commits a sin itself, and one definitely cannot commit a sin before one is born. The Quran says in confirmation of this :

"No bearer of burdens can bear the burden of another, And that man can have nothing but what he strives for. And (the fruit of) his striving will soon come insight, then he will be rewarded with a complete reward". (Al najm, 53:38-41)

These verses elaborate on the fact that the Just God (Allah) does not burden anybody else with the weight of the sinners wrongdoing, and neither will He blame anyone for a sin not committed by him.

Everybody is responsible for his own sin, and only he will be questioned for his sin. Neither does one inherit a sin from his ancestors, nor does he pass it onto his descendants.

Each and everyone's success relies on his own efforts and will be saved by his own faith. Every human is given the capacity to endeavor and strive and win the reward for doing so.

The doors of repentance are also open to everyone so they can rid themselves of any sin committed and free themselves from its burden, hus dispensing with any need to visit a "confession box" or throw the burden on anyone else, he only has to turn back to his Lord (Allah) the Forgiver, the Most Just.

<u>The Birth Right Offered By Islam</u>

The prophet Muhammad has said,

> ***"Every child is born with an upright nature but his father makes him a Jew or a Christian or a Magian."*** (Bukhari: 1/181)

This means that every child is gifted with an upright nature at the very moment it leaves the womb of the mother and enters this world. Islam has this upright nature to offer and not an inherited sin. This pure and upright nature is every person's birthright from his Creator, and sin is not in the least a part of this nature at birth. Even Adam is not considered sinful in Islam, as he forgot Allah's order and had no intention to disobey Him.

<u>Logical Contradiction</u>

Even logic contradicts this theory of inherited sin, because sin or sinfulness cannot be passed from father to son. Maybe height, eye color, shape, size, body organs and complexion can be transmissible, but inheritance of sin is irrational, illogical and senseless. The Islamic view is in line with the modern scientific findings regarding human nature, and it readily disputes the Christian creed upon this matter of the unborn and inherited sin, the atonement of Christ for mankind's "alleged inherited sin" and thus denies his crucifixion.

This belief in inherited sin also goes against the punishment-reward principle. How can someone be punished for a sin he has not committed? It would be against the Divine Justice of the Creator to visit the punishment of a sin committed by a person's father or grandfather upon the descendant.

<u>Biblical Contradiction of the Original Sin</u>

The following are some extracts from the Bible itself, which contradict this theory of original sin:-

> *"The soul that sinneth, it shall die. The son shall not bear the inequity of the father, neither shall the father bear the iniquity of the son; the*

righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him".(Ezekiel, 18.20).

This extract proves that one who sins suffers for it and dies, not his father or son, and the son does not bear the responsibility of the father and vice-versa. The weight of the sin will be on nobody but the sinner himself.

Jesus' own words recorded in the Bible indicate towards the falsity of this theory and its innovation. Jesus said,

"Every good tree brings forth good food" (Matt 7:17).

When Jesus was blamed by the Pharisees for eating with the sinners he replied to them saying,

"For I am not to call the righteous, but sinners to repentance." (Matt 9:13)

As apparent, Jesus divided people into two categories: the sinners and the righteous, a classification which proves the existence of people free of the so called original sin.

For more emphasis on the falsehood of the original sin theory and how the Bible contradicts this church artwork, read this following statement of Jesus,

> *"By thy words thou shalt be justified and by thy words thou shalt be condemned."* (Matt 12:37).

Jesus here establishes clearly that everyone will be held accountable for their own words, which reflects on personal responsibility and individuality and negates the original sin assumption.

We conclude with the fact that Jesus did not preach or teach this belief, it is one of the many church fabricated doctrines. What Jesus preached is clear from the above as well as the following:

> "*Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete it shall be measured to you again," said Jesus.*(Matt 7:1-2).

> *"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," said Jesus.* (Matt 19:14).

The Innovation of the Original-Sin Doctrine

Although Christianity emphasizes original sin, this principle cannot be traced back to any prophet. No prophet preached it. All prophets emphasized the individuals responsibility for his own words and deeds, as God's message is the same in its basics with all the prophets. This was a fact innovated by the church to complete the imagined story. They imparted the crucifixion of Jesus. Therefore, they needed a reason to justify that crucifixion, so they devised the theory of crucifixion for the salvation of humanity. A problem then arose, i.e. salvation from what? So, another innovation was needed to answer the question, and the need was fulfilled by finding shelter under the cover of original-sin to justify the supposed crucifixion of Jesus.

To conclude, this doctrine of original-sin is without any rational or Biblical basis, and it is a strange belief amongst many other later devised additions fabricated after Jesus left this world. Jesus taught that salvation lies in good deeds and faith, but the church states that salvation and success was achieved through crucifixion. The teachings of he who they believe to be the son of God, are not in line with what present day churches preach, the illogicality and inconsistency of their faith is obvious.

Chapter Four

I`sa's (Jesus') Name .

The name of Jesus in Islamic literature has taken the form **I`sa (Jesus)** u. The Quran mentions Jesus using the name I`sa (Jesus) u twenty five times.

Jesus has also been given an appellation and has been reffered to as **Masih**, eleven times in various verses of the Quran and also in several Hadiths.

Jesus has also been given the attribute of being **His Word** (**Kalimah**).

Another quality attributed to Jesus is **RUH**,which upholds many meanings, aswell as the meaning of 'spirit'.

Alltogether, Jesus has been given two names, **I'sa** and **Masih** and two main attributes of **Ruh** (Spirit) and **Kalimah** (Word).

In most of these eleven verses, Jesus' name Masih has been connected with either his name I'sa (Jesus) u or his patronymic name of Ibni-Maryam (Son of Mary). The name Masih on its own has only been referred to in three verses. The reason for the name Masih being coupled with Jesus' other names is that Masih is also used to address **Dajjal**, who is also known as **Al-Masih Ad-Dajjal**. Although the meaning of the word Masih is different when applied to Dajjal, but, due to the similarity of both words in speech and wording, the need to distinguish the difference has been called for. This has been achieved by attaching his other attributes and names to Jesus' appellation, in order to clarify the distinction, e.g. Imam Muslim(361) in his well known book *Al jami` As-saheeh LilImam Muslim,* has distinguished between Jesus and Dajjal by addressing them as Al-Masih Ibn Maryam (Mary) and Al-Masih Ad-Dajjal.

Why Was Jesus Named Masih?

Many reasons have been given by the Mufassirs (exegetes) as to why the title of **Masih** is attributed to Jesus. Imam Tabari has cited that Masih is from the root word **Ma-sa-ha** which has various meanings and can be used in different contexts to offer diverse meanings, it can also play numerous roles in many different contexts.

Ma-sa-ha means to stroke with the hand; to wipe off; wipe away; to rub off; to wash; to wash off; to wipe out, blot out, erase; to clean; to polish; to smooth, smooth with a plane and to plane.

The word Ma-sa-ha can also be used jointly with (*bi*) i.e. (*masaha bihi*), which changes its meaning to : 'to rub with' or 'to anoint'.

Ma-sa-ha can also be used in conjunction with (*min*), which means to deprive, dispossess, take away or withdraw. These are the most commonly associated meanings of the word Ma-sa ha. It is also used for other definitions which in total come to more than thirty. It is due to this large list of interpretations that scholars have differed on the reason for Jesus being named Masih, of which the most common and widely used are as follows :

1. Imam Tabari(d.310/888)has stated, "**Masih** is from *Masaha*, which means to rub and erase as Jesus' sins were erased and rubbed off."
2. Imam Qurtubi has stated, "**Masih** is from *Ma-sa-ha* which means to anoint as Jesus was the anointed one."
3. Imam Qurtubi has stated,"**Masih** is from the root word *Ma-sa-ha,* in the sense of 'to clean' and 'to clear'. As Jesus dealt with people in a true, clear and just manner he is known as **Masih,** the Arabic translation of which would be **As-Siddiq** *The Truthful One."*
4. Imam Qurtubi has stated, "The word *Ma-sa-ha* also includes the definition of 'wiping away' and as Jesus came with the message of God and Guidance to wipe away falsehood, infidelity."
5. Imam Qurtubi has stated, "Masih in this case has the meaning of **Mamsuh,** which is an object according to Arabic grammar and refers to **Barakah** i.e. blessing. Therefore, the whole wording is *mamsuhun bil barakati"touched with blessing,"* as Jesus was showered with great blessings.

7. Imam Ibn Kathir(d.774/1352) has stated that. "The word *Ma-sa-ha* also offers the meaning of 'stroking'. As Jesus was able to cure the blind and the leper by stroking them, he is named Masih (being able to cure by stroking).

These are a few views from the extensive list given by scholars. I will limit it to these as they are the most common and widely shared conceptions. But that which becomes obvious from the above definitions, is the high status conferred upon of I`sa u by Allah. All the meanings are commendable and honourable, all of them are worthy of bestowal upon I`sa u, due to his elevated status.

<u>Why Was Jesus Referred To As Kalimah (Word)?</u>

Imam Tabari(d.310/888) has stated, "The Quran has cited Jesus as **Kalimah** (*The Word*). This is a title given to him for a special reason, unique to him only."

The two verses in the Quran referring to Jesus as Kalimah are as follows:

> ***"The angels said, "O Maryam (Mary)! God is giving you glad tidings of a WORD from Him, his name will be Masih, I`sa (Jesus) alayhis salam, Son of Maryam (Mary), Honoured in this world and in the hereafter and amongst the rank of those who are close to God."*** **3/46.**
>
> **"O People of the Book! Do not commit any excesses in your religion, and say naught of Allah but the truth. Surely Masih, I`sa (Jesus) alayhis salam, Son of Maryam (Mary) is the prophet of Allah and His WORD which He has bestowed upon Maryam (Mary) and a spirit proceeding from Him."** 4/171.

The word **Kalimah** literally carries many meanings associated with word; speech, address; utterance, remark, saying; aphorism, maxim; brief announcement, a few introductory words; short treatise; importance, weight, influence, authority, ascendancy and powerful position.

There are different views on the reason for the implementation of this title. Some scholars, have defined the word **Kalimah** as *Al RI`salah* meaning apostleship and message, as Jesus was chosen to convey the message of God.

Some scholars, have defined the word **Kalimah** as *Al-Khabar*, meaning news, as Jesus brought news from God to the people, but other scholars have limited and restricted the definition of the word **Kalimah** to glad tidings only. This is due to the fact that in the first verse 3/46, the word **Kalimah** is the explanation of the glad tidings mentioned by the word **Yubashshiruki**, which carries the meaning that *God*

has given you a word of glad tidings and this same interpretation can be given for the second verse (4/171).

Having considered the various interpretations accorded to the word **Kalimah**, the conclusion which can be reached is that the most common definition of **Kalimah** is ***word*** and that this is the denotation upheld by the majority of the scholars, as it is more close to its literal meaning. Also many verses of the Quran explain one another, this is one of the tools and methods of the exegetes - explaining one part of the Quran, by using another part of it; i.e. some verses expound upon a subject only touched upon in other verses. This calls for a depth of knowledge concerning all the Quranic verses related to a certain topic or issue, before the step of explaining or deriving any kind of ruling, can be undertaken. It is upon the basis of this principle, that great exegetes like Imam Qatadah(d.117/695) etc. have equated some other verses to the verse, in order to explain the meaning of **Kalimah.** It is by comparing and matching the text of the Quran that the definition for the word **Kalimah** has been arrived at, and concluded to be the word **'Kun'**. This is from God when He ordered Jesus to **BE**, as the word **Kun** means ***Be.***

This exegesis (tafsir) is supported by the following two verses :

> ***"She said, "O my Lord! How shall I have a son when no man has \ever touched me?" He replied, "Even so God creates what He wills, when He decrees a plan He says to it "BE" and it is."*** 3/47.
>
> ***"The similitude of Jesus before God, is that of Adam, He created him from dust and then said to him "BE" so he was."*** 3/59.

These verses clearly indicate that the birth of Jesus was an extraordinary, miraculous event. It is the word **"*BE*"** mentioned in these two verses with which Jesus was created and it is this **"*BE*"** referred to as *Kalimah* i.e. **WORD.**

This exegesis is the most common and based upon one of the strongest sources. It is for this reason that concerning this verse, many commentators give this explanation only and give no further interpretations.

Another view is that *kalimah* is not a noun or Jesus' title, but an adjective describing his special relationship with words for two reasons. Firstly, Jesus used to bring the dead back to life and cure the leper by using certain words. Thus, he is given the attribute of *kalimah* (word). Secondly, it is because Jesus spoke and uttered words at an age when it is normally impossible to do so, that he was awarded the attribute *'word'.*

AN ANALYSIS OF THIS STUDY

This lengthy discussion can be analysed by saying that the title '*Kalimah'* has been attached to Jesus and as this word could be either a noun or an adjective, it has led to dispute, concerning two of its aspects. Firstly, there is a variance of opinion as to whether Kalimah means 'word'. Secondly, if it is does mean 'word', then to what word does it refer.

The first dispute has led to four different meanings of *kalimah* being put forward, since in Arabic the word *kalimah* itself possesses a list of various definitions out of which four are applicable and suitable to Jesus. These meanings have been defined as follows by Imam Tabari(d.310/888):

1. *Al-RI`salah* - message.
2. *Al-Khabar* - news.
3. *At-Tabshir* - glad tidings.
4. *Al-Lafz* - the word.

The following two have been defined by Imam Qurtubi:

1)*Al-Kalam* - the speech, as Jesus guided people through his speech.

2)*Al-Kitab* -the book, as this was a source of guidance.

It is the fourth view which is most widely accepted, since it is the common usage of the word '*kalimah'.*

The majority who have accepted the fourth view, have then disputed as to which word is actually referred to, as there are three types of words which have played significant, if not unique, roles in the life of Jesus. Scholars have given the following three explanations of the word:

1. the word of God "**BE**."
2. the word which Jesus used to cure the leper, the blind and bring the dead back to life.
3. *Kalimah* is the word spoken by Jesus during the period spent in the cradle.

   Although all three views have been supported with other Quranic verses, the first is the most widely accepted .

The Title Ruh.(spirit)

In the same verse where Jesus is given the title of Kalimah, he has also been called *Ruh* (spirit).

> ***"O People of the Book! Do not commit excesses in your religion, nor say of Allah, but the truth. Masih, I`sa (Jesus) alayhis salam, Son of Maryam (Mary) is no more than a Messenger of Allah and His Word and a Ruh (Spirit) proceeding from Him."*** Quran 4/171.

In the last verse of the chapter named **Tahrim** (Prohibition), the same title also occurs.

> ***"And Maryam (Mary), the daughter of Imran, who guarded her chastity, We breathed into her from Our Spirit and she testified to the truth of the words of her Lord and His books and was one of the devout servants."*** Quran 66/12.

A verse similar to the one above, is noted in the chapter entitled **Al-Anbiyah** (The Prophets) as follows :

> ***"And remember her who guarded her chastity, so we breathed into her from Our Spirit and we made her and her son a sign for all people."*** 21/91.

The word *Ruh* literally means soul, spirit (in all senses), breath of life, revelation, mercy and a blow.

As the word *Ruh* has many meanings, the exegetes have differed as to its meaning as a title of Jesus. Imam Qurtubi (d.671/1227)has given the following meanings :

1. *Ruh* is related to *Rahmah* , which means mercy, because Jesus was a mercy for the people, this is the reason for this title.
2. *Ruh* is related to *Nafakhah* , which means breath as mentioned in the two verses of the chapters **Tahrim** and **Al-Anbiya** (cited above). In this case the translation would be, *"We breathed into her with Our Breath."*
3. *Ruh* is related to *Al-Wahy* , which means revelation. In this case it would pertain to the revelation sent to Maryam (Mary) in the form of glad tidings of the birth of Jesus.
4. *Ruh* refers to *Quranic verse* , which means a sign. This would emphasise the point that Jesus was a sign from God - as Jesus performed many miracles. The twenty first verse of the chapter named after Maryam (Mary), also refers to Jesus as a sign to mankind. The verse is as follows : ***"He said, "So it will be,"***

your Lord said, "It is easy for Me and We will appoint him as a sign unto men and a mercy from Us, it is a matter decreed." 19/21.

Ruh is used for the meaning of soul and spirit. Different reasons have been given as to why this particular definition has been given to Jesus' title. Al-Imam Alusi(d.127/705) has supplied the reason to be because Jesus was able to bring the dead back to life. This is similar to the soul which is a life giving source. Imam Qurtubi has stated in his tafsir that the reason for this title is that when God created all the souls, He then placed them in their relevant bodies, except for the soul of Jesus, which was held back by God until the time of his birth came close and thus Jesus' soul was breathed directly into Maryam and Jesus was created.

Conclusion

Jesus has been given two names and two titles. The Quran has mentioned the name I'sa in twenty five different verses in eleven different chapters. A number of Hadiths have also used this name when referring to Jesus.

A second name mentioned in Islamic literature is *Masih.* This name has been referred to in eleven verses of five different chapters and also in various sources of Hadiths.

The two titles attributed to Jesus are *Kalimah* and *Ruh.* As both titles hold many meanings this has led to scholars assigning numerous interpretations to these attributes.

The filial appellation of Jesus is *Ibn-Maryam* (Son of Maryam), and it is interesting to discover that only Prophet I`sa u has been addressed in the Quran and the Hadiths by his filial appellation, for many reasons, such as:

1. Further conformity of him being the son of Maryam and not the son of God, as claimed by the Christians.

   The Masih referred to is the son of Mary, so if anyone claims to be the Masih, he can be judged by his parental relationship, as to who he is, and the Masih prophesized to descend is the same I`sa who was the son of Maryam and was sent to the people of Israel (Banu Israel), and not his likeness or similar to him, as claimed by Mirza.

Chapter Five

The Characteristics of Jesus.

The Physical Appearance of I`sa(Jesus) alayhis salaam

Many Hadiths have given a clear description as to Jesus' appearance. Imam Bukhari(d.256/834)and Imam Muslim have narrated that the Messenger of Allah (sallalahu alayhi wasallam) said**,**

> ***"While I was sleeping, I saw myself (in a dream), performing Tawaf (circumambulation of the House of God in Makkah). I saw a reddish-white man with lank hair, with water dripping from his head, I asked, "Who is this?" They replied, "The Son of Maryam (Mary)." Then I turned my face to see another man with a huge body, red complexion, curly hair and blind in one eye. His eye looked like a protruding grape. They said to me, "He is Dajjal." The prophet added, "The man he resembled the most is Ibn Qatan, a man from the tribe of Khuza'a."***

Some Hadiths give the following description of Jesus :

> ***"There was a person of a yellowish-brown complexion, the most handsome that could be seen of such a colour of men."***

This description has been recorded by Imam Bukhari on four different occasions. Imam Muslim(d.261/839) has also recorded three Hadiths giving the same description of Jesus.

Another Hadith, recorded by Imam Bukhari, Imam Muslim and Imam Ahmed Ibn Hanbal(d.240/818) also gives this description of Jesus.

This Hadith is as follows :

> ***"Ibn Nomayr has narrated to us from Hanzalah from Salim, that the said, "I heard Ibn Umar saying that the prophet said, "I saw near the Ka'bah (House of God), a person who was whitish-red and lank-haired, resting his hands upon two men, as water dripped from his head. I asked, "Who is this?" The people replied, "He is I`sa*** u***, Ibn***

Maryam ," or they may have replied, "He is Masih, Ibn Maryam ." I also saw behind him, a man of red complexion, curly hair and blind in the right eye. The person with the most resemblance to him that I have seen, is Ibn-Qutn. So I asked, "Who is this?" The people replied, "He is Masih Ad-Dajjal."

Explanation of the Hadith :

The two Hadiths give a physical description of Jesus. Jesus has been described as *Asmar* in the first Hadith*,* which means yellowish-brown, not totally brown or totally white, but a combination of yellow and light brown. The wording of the second Hadith is*A'damun,* which means whitish-red. This has been explained by Imam Zarqani, who says that Jesus' original colour was yellowish-white, which would turn to red if he was angry or had taken a bath in hot water etc.

Jesus a Prophet of Islam

***"Say ye, "We believe in Allah and the Revelation given to us, and to Ibrahim, Ismail, I`saac, Yakub and the Tribes and that given to Musa and I`sa (Jesus) and that given to (all) prophets from their Lord. We make no difference between one and another of them and we submit to Allah."* (2:136)**

Imam Bukhari(d.256/834)and Imam Muslim(d.261/839) have narrated that the prophet said,

"***Both in this world and in the hereafter, I am the nearest of all the people to Jesus, the son of Maryam (Mary). The prophets are paternal brothers,, their mothers are different but their religion is one***."

Imam Bukhari(d.256/834) and Imam Muslim(d.261/839), have narrated that the prophet said,

"***If a person teaches his slave girl proper manners, educates her properly, then frees her and then marries her, he will get double reward. And if a man believes in Jesus and then believes in me, he will get double reward. And if a slave fears his Lord and obeys his master, he too will get double reward***."

It is narrated by the authority of Ibn Omar that the prophet said,

"***How can this nation be destroyed, as I am at its beginning and I'sa (Jesus) alay his salam, son of Maryam (Mary) is at its end***."

I`sa a Prophet of God

"Jesus, the Son of Maryam (Mary), was no more than a Messenger. Many were the messengers that passed before him. His mother was a

truthful woman. They both had to eat their food. See how Allah makes His signs clear to them, yet see in what way they are deluded away from the truth." 5/75.

"Masih, I`sa (Jesus) alay his salam, Son of Maryam (Mary) is the Messenger of Allah and His word which He gave to Maryam (Mary) and a Spirit proceeding from Him." 4/171.

The Quran has also recorded a statement from Jesus, declaring himself to be a Messenger in the following verse :

"And remember Jesus, the Son of Maryam (Mary), when he said, "O Children of Israel! I am the Messenger of Allah, sent to you, confirming the law which came before me, and giving glad tidings of a Messenger to come after me, whose name will be Ahmed." But when he came to them with vivid signs, they said, "This is apparent magic." 61/6.

Imam Bukhari(d.256/834) has narrated that the prophet Muhammad said,

"If anyone testifies that none has the right to be worshipped, but Allah alone who has no partners, and that Muhammed is a slave and His messenger and that Jesus is Allah's slave and His messenger and His word which He bestowed on Maryam (Mary) and a spirit created by Him and that Paradise is true and Hell is true; Allah will admit him into Paradise with the deeds he has done, even if those deeds were few."

Quran Denies the Concept of Jesus as the Son of God

A misconception which arose from the circumstances of Jesus' birth is that he was the "son of God".

'They say : Allah has taken a son. Glorified be he! He has no needs! His all that is in the heavens and all that is in the earth. You have no warrant for this. Do you tell concerning Allah what you do not know?' (10.68)

(And remember) when Allah said: Oh Jesus See! I am gathering you and causing you to ascend to Me, and cleansing you of those who disbelieve and am setting those who follow you above those who

disbelieve until the Day of resurrection. Then to Me you will (all) return, and I shall judge between you as to that in which you used to differ. As for those who disbelieve, I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers. And as for those who believe and do good works, He will pay them their wages in full. Allah loves not wrongdoers. This (which) We recite to you is a revelation and a wise reminder. The likeness of Jesus with Allah is likeness of Adam. He created him of dust, then He said to him : Be! And he is.

3.55-59

"***And they say: Allah has taken to Himself a son. Be He glorified! No! But whatever is in the heavens and earth is His. All are subservient to Him. The Originator of the heavens and the earth! When He decrees a thing, He says to it only: Be! And it is***." 2/116-117

"And they say: The Compassionate has taken to Himself a son. Be He glorified! No, but (those whom they call sons) are honoured slaves; they do not speak until He has spoken, and they act by His command. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts, and they intercede except for him whom He accepts, and they quake for awe of Him. And one of them who should say; Look! I am god beside Him, that one We should repay with hell. Thus We repay wrong-doers." 21.26-30

"And they say that the Compassionate has taken Himself a son. Certainly you utter a disastrous thing, whereby almost the heavens are torn, and the earth is split open and the mountains fall in ruins, that you ascribe to the Compassionate a son! When it is not fitting for (the Majesty of) the Compassionate that He should choose a son. There is none in the heavens and the earth but comes to the Compassionate as a slave." 19.88-93

And the Jews say: "Ezra is the son of Allah," and the Christians say: "The Messiah is the son of Allah." That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fights against them. How perverse are they! They have taken as lords beside Allah their rabbis and their monks and the Messiah,

son of Mary, when they were ordered to worship only One God. There is no god except Him . Be glorified from all that they ascribe as partner (to him)! If they could they would put out the light of Allah with their mouths, but Allah disdains anything except that He shall perfect His Light, however much the disbelievers are against it. 9.30-32

<u>The Quran Rejects the Concept of Trinity:</u>

O people of the Book! Do not exaggerate in your religion nor utter anything concerning Allah except the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and his word which He conveyed to Mary, and a spirit from Him. So believe in Allah and His messengers, and do not say "Three"-Desist! (it is) better for you! Allah is only one God. It is far removed from His transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is enough as Defender. The Messiah will never scorn to be a slave to Allah nor will the favoured angels. Whoever scorns His service and is proud, all such will He assemble to Him: then as for those who believed and did good works, to them He will pay their wages in full, adding to them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom; and they will not find for them, against Allah, any protecting friend or helper. 4/171-173

"They surely disbelieve who say ; Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said, "O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoever ascribes partners to Allah, for him Allah has forbidden the Garden. His abode is the Fire. For evil-doers there will be no helpers. They surely disbelieve who say: Allah is the third of three; when there is no God save the One God. If they desist not from saying it, a painful doom will fall on those of them who disbelieve. Will they not rather turn to Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat food. See how We make the revelation clear for them, and see how they are turned away!" 5/72-75

<u>The Quran Denies the divinity of Jesus:</u>

"They indeed have disbelieved who say : Allah is the Messiah, son of Mary. Say: Who then can do anything against Allah, if He had willed to destroy the Messiah, son of Mary, and his mother and everyone on earth? Allah is the Sovereign of the heavens and the earth and all that is between them. He creates what He will. And Allah is able to do all things." 5/17

"And when Allah says: O Jesus, son of Mary! Did you say to mankind; Take me and my mother for two gods beside Allah? He says: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then You know it. You know what is in my mind, and I know not what is in Your mind. You, only You, are the Knower of Things Hidden. I spoke to them only what You commanded me, (saying): Worship Allah, my Lord and your Lord. I was witness of them while I lived among them, and when You took me You were the Watcher over them. You are Witness over all things. If You punish them, they are Your slaves, and if You forgive them (they are Your slaves).You, only You are the Mighty, the Wise." 5/116-118

Divinity of Jesus.

The widespread belief of Christians is that Jesus is the Son of God. This belief forms a large part of their faith, but it has been proven, not only in the Quran, but also from the Christian Gospels themselves, that during his time on Earth, Jesus has never ever professed to be a Son of God. The Christians go a step further and place the attribute of divinity upon him, the role of being God or part of the trinity doctrine which is also a major belief (although never satisfactorily explained) in the Christian religion.

Concept of Trinity.

Christianity of today, upholds that God is three in one or one in three. The three consist of God the Father, God the Son and God the Holy Spirit. The portrayal that these three together make God, is a very unstable belief. It has been called the most "mysterious mystery" or "the mystery of mysteries".

Note that it is the Christians of today who uphold the belief of trinity. This is worthy of explanation and is also one of the factors which make the whole concept of trinity to be unfeasible.

Birth-place of Trinity.

In order to understand the time and nature of the introduction of trinity, into Christianity, we need to recall the Council of Nicaea (known as *Majma` Niciya* in Arabic sources) in 325 CE In 325, the Roman emperor Constantine I (Constantine the Great) summoned a council representing the Christian world, to the town of Nicaea (now Iznik). The first council of Nicaea, opened by the emperor on the 20th May 325 was attended by only two hundred and twenty five delegates.. It was during this assembly of almost exclusively Eastern Churchmen, that it was decided for Contantine to adopt the Nicene Creed, which until now determined the split between Christians on one hand and Jews & Muslims on the other.

Without any previous discussion or proper preparation, the ecclesiastical dignitaries and their religious personalities, adopted a formula, presented by the Pagan emperor as follows:-

> ***"Jesus Christ as the Son of God, was truly God himself, not created, but engendered by God Father and consubstantial with him."***

A Human God?

The definition of con-substantial which is something made out of the same substance, indicates that the Christians believe Jesus to be made from the same essence and material as God. We all know that Jesus was a man, a human in both appearance, manner, birth and deportment, thus the claim that he is con-substantial with God, is tantamount to saying that God himself is con-substantial to Jesus, in other words God possesses the attributes of man.

This is totally unacceptable in a deity as man has excessive faults, defects and weaknesses which if conferred upon God would engender Him to be imperfect. One of the major attributes of God is His Perfection (*Ka`amal)*, the view of con-substantiality negates this, and all the other qualities of God unattainable by man, by associating the essence of God with the blemished essence of man. This places the whole concept of God being the Unique Creator of all creation on an unstable level.

Following the adoption of the concept of trinity during the council of Nicaea, the immediate results were quite tragic, as at that time, the majority of Christians, had all maintained that Jesus was not a part of God, but merely a human chosen by God - in other words a prophet. They were now considered and persecuted as disbelievers of an accepted doctrine.

It is now clear that the concepts of trinity and Jesus as the Son of God were introduced quite a while after Jesus came and went. Much time and effort has been spent by both

the Catholic & Protestant theologians to attempt to understand and explain reasonably the principles of trinity and the incarnation of God in Jesus, but not much success has been achieved, so they attributed the doctrines with the title of mysteria - unfathomable.

<u>The Quran Proves Jesus is Only Human.</u>

That which is indisputably clear is, Jesus saw himself purely as a man just as did the prophet Muhammad e. In Islam the Quran has stated frequently that Jesus was just a prophet :

> ***"Say ye, "We believe in Allah and the Revelation given to us, and to Ibrahim, Ismail, I`saac, Yakub and the Tribes and that given to Musa and I`sa (Jesus) and that given to (all) prophets from their Lord. We make no difference between one and another of them and we submit to Allah."*** **(2:136)**
>
> ***"And Zakariya and Yahya and I`sa (Jesus) and Ilyas : All in the ranks of the Righteous."*** **(6:85)**

The Quran also states that Jesus, like Adam, was created :

> ***"She said, O my Lord! How shall I have a son when no man has ever touched me.?" Even so, Allah created what He wills, when He has decreed a matter, He but says to it, "BE!" and it is!"*** **(3:47)**
>
> ***"The similitude of Jesus before Allah is as that of Adam. He created him from dust, then said to him, "BE!" and he was."*** **(3:59)**

The following verses prove that Jesus could not be the son of God :

> ***"No son did Allah beget, nor is there any God along with Him. (If there were many gods), behold each god would have taken away, that he had created and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him."*** **(23:91)**

"He begetteth not, nor is He begotten." **(112:3)**

The following verse highlights the fact that I`sa confirmed the Divine messages received before him :

> ***"(I have come to you) To attest the Torah, which was before me and to make lawful to you, part of what was (before) forbidden to you. I have come to you with a sign from your Lord, so fear Allah and obey me!"*** **(3:50)**

The fact that Jesus was not one of three persons within a multiple deity, is confirmed by the following Quranic statements :

> ***"O People of the Book! Commit no excesses in your religion, nor say of Allah ought but the truth. Christ Jesus, the son of Mary, was (no more than) a messenger of Allah and His Word, which He bestowed on Mary and a Spirit proceeding from Him, so believe in Allah and His messengers. Say not, "Three," desist, it will be better for you, for Allah is One God, Glory be to Him (far Exalted is He) above having a son. To Him belong all things in the heavens and upon the earth. And enough is Allah as a Dispose of Affairs."*** **(4:171)**

> ***"They disbelieve who say, "Allah is one of three (trinity) for there is no God, except One God. If they desist not from their word (for blasphemy), verily a grievious chastisement will befall the disbelievers among them."*** **(5:73)**

The Gospels Prove Jesus is Not God.

It is also glaringly obvious from extracts taken from the Gospels themselves, that Jesus has never said to be the Son of God nor ever claimed to a share in divinity during his time on earth. Jesus called himself "Son of Man" as is stated in - Matt 17:22 and Matt 18:11

Also in the Gospels we have the unquestionable proof that Jesus testified that there is only one God who has no partners:

> *"And this is life eternal, that they might know thee, the only true God, and Jesus whom thou has sent."* (John 17:3)

> *"And one of the scribes came and having heard them reasoning together perceiving that he had answered them well asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is Hear O Israel, the Lord thy God is one Lord: And thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength this is the first commandment."*

(Matt 12:28-30)

> *"And the scribe said unto him, we'll master, thou has said the truth - for there is one God, and there is none other than He."*

(Matt 12:32)

"For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

(John 12:49).

"for my Father is greater than I."(John 14:28).

"Verily, verily, I say unto you , the servant is not greater then his Lord; neither he that is sent greater than He that sent him." -

(John 13:16).

"But now ye seek to kill me, man that hath told you the truth, which I have heard of God." (John 8:40).

Jesus Worshipped Allah.

Further to this it is written in John 4:22, that Jesus said, *"We know what we Worship."* It is also evident from the following quote, that Jesus worshipped and submitted to God, therefore he himself cannot be said to be God, as he never laid claim to worshipping himself, nor did he request anyone else to do so :

"And I fell at his feet to worship him. And he said unto me See thou do it not?: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God…" (Revelation 19:10)

Jesus Invoked Allah.

Both the Quran and Gospels inform us of Jesus' ability to perform miracles and both also state that each time he performed them, he first invoked God.

Jesus' miracle of causing Lazarus to live again, is stated in John 11:41-42 in the following way:

"Jesus lifted up his eyes, and said, Father I thank that you have heard me. And I knew that you hear me always: but because of the people which stand by I said it, that they may believe that you have sent me."

This quotation proves two things, firstly Jesus lifted his eyes to ask God for help in enabling Lazarus to come back to life, thus establishing the fact that Jesus could not be God as he relied upon God for his miracles to take place. Secondly, he states that God sent him, proving him to be an emissary of the Lord, not the Lord himself. The following quote from the bible also proves that Jesus was a 'tool' which God used in order to show signs of His Greatness:

"Ye men of Israel, hear these words; Jesus Nazareth, a man approved of God, among you miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." -(ACT 2:22).

<u>Jesus Prayed to Allah.</u>

Jesus prayed to God in the night of arrest as is stated in John 12:27:

"Now is my soul troubled; and what shall I say? Father, save me from this hour."

Jesus prayed ***to*** God, therefore he cannot possibly ***be*** God himself, it goes against all logical reasoning to believe a person as God and yet accept that he also prayed to God. Also, the above extract implies that he is in fear. There is nothing of which God can be afraid, thus Jesus cannot possibly be God. Jesus is also said to have prayed to God in Luke 6:12 as follows: *"Jesus continued all night in prayer to God."*

<u>Jesus Was Tempted by the Devil.</u>

The ability to be led astray by the devil and to be lured into temptation is one of the major characteristics of a mere mortal. It is stated in Matt 4:1 that the devil tried to tempt Jesus to commit sin :

"Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting for forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

Jesus answered, It is written : 'Man does not live on bread alone, but on every word that comes from the mouth of God.'"

Then the devil took him to the holy city and had him stand on the highest point of the temple. "If you are the Son of God,: he said, "throw yourself down. For it is written :

'He will command His angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against stone.'"

Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'"

> *Again the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour. "All this I will give you," he said, "if you will bow down and worship me."*
>
> *Jesus said to him, "Away from me, Satan! For it is written 'Worship the Lord your God and serve Him only.'"*
>
> *"Then the devil left him and angels came and attended him."*

(Matt 4:1-11)

There is no possibility of the devil tempting God, as he is a creation of God and exists and works by the sole will of God himself, therefore Jesus cannot be a part of God as Satan attempted to lead him to sin.

Jesus' Declaration of Allah's Perfection.

Jesus also admits in John 5:30 that :

> *"I can of my own self do nothing: as I hear I judge: and my judgement is just; because I seek not my own will, but the will of the Father which hath sent me. If I bear witness of myself my witness is not true."* -(John 5:30-31)

This admission of weakness on his own account is evidence that Jesus could do naught without the support of God. God is independent and self sufficient, Jesus himself said he does not posses these attributes, thus again the falseness of the Christians claim of the divinity of Jesus is proven, through the Gospels themselves.

A further proof that Jesus cannot be God, is in the extract from Matt 19:16, where one man called Jesus, *"Good Master."* Jesus' reply is stated in Matt 19:17 to be, *"Why callest thou me good? There is none good, but one, that is God."* Jesus himself refused to be called good as this is an attribute of God himself. If Jesus had professed himself to be a deity, he would not have hesitated to associate such an attribute to himself.

Jesus has also been reported to have said, whilst on the cross, *"My God, why hast thou forsaken me ?"* (Matt 27:46) It is just not feasible that God would (or could) forsake himself or a part of himself, thus we have once again a contradiction presented by the Christians themselves of their own belief.

There are many more extracts from the Gospels proving that Jesus cannot be Son of God, the above are just are few, but still a clear picture emerges of a religion rife with contradictions and unstable beliefs.

An Incomprehensible Faith.

It has been previously mentioned that the doctrine of trinity was invented much later than the introduction of Christianity, and is purely a fabrication of emperors and churchmen as Jesus, never mentioned trinity or anything resembling it, but he preached monotheism. Trinity seems to contain traces of polytheism in that three deities are mentioned and never has a proper explanation been given or found for their existence.

Churchmen themselves admit that the trinity cannot be understood or even imagined by the human mind, they also add that faith should be mysterious and incomprehensible, this makes belief more secure, but they fail to comprehend that people will not be forced into believing that which is not clear and understandable.

It is due to this unreasonable belief being inaugurated into Christianity, that vast numbers of Christians have absconded from their faith and atheism and agnosticism have became ever-increasing.

The Comprehensible Faith.

There is on the other hand, a very clear, concise easily perceivable revelation, which is not affected by the passage of time, which contains beliefs which are never contradictory and are utterly reasonable.

This revelation is the Holy Quran, as revealed to Muhammad by Allah through His Angel Jibrael. The Quran has never conferred divinity upon any object other than Allah, never has it linked at more than one God and has clearly stated the position of Jesus and all other prophets as being human beings, chosen as messengers of Allah only.

A dialogue between Imam Raazi and a Priest

Imam Raazi had a debate on the question of the trinity with a priest. He reported it in his commentary on the Holy Quran under the comments on verse 3:61:

"When I was in Khwarazim, I was told that a Christian had come there who claimed to have deep knowledge of Christianity. I went to him and a debate started between us. He demanded proof of the prophethood of Muhammad. I said that we have received authentic reports with regards to the miracles performed by the Holy Prophet Muhammad, peace and blessing be upon him, just like the reports we have received

with regards to the miracles performed by the prophet Musa (Moses)and I`sa (Jesus) peace be upon on them.

Now if we deny the authentic reports, or we accept them but the fact that miracles prove the truth of the prophets, this would necessarily deny the prophethood of all the Prophets of Allah. On the other hand if we accept the truth of the reports and also believe that miracles are such sure signs of the truth of the Prophets, and both these arguments are proved to be true for the Holy Prophet Muhammad, the truth of his prophethood would be essentially proved.

The priest answered that he did not claim that Christ was a prophet but believed him to be God. I told him that first we should have the definition of God. We all know that God must be self-existent, first and prime cause, and beyond physical description. However, we find that Jesus had a human form, was born, and did not exist before, and then was apparently killed by the Jews. In the beginning he was a child and gradually grew into a youth. He needed food to live and used to eat and drink, and had all the characteristics of human being. It is obvious that an accidental being cannot be self-existent, and one who is subject to change cannot be eternal and everlasting.

Secondly, your claim is wrong on the ground that you say that Jesus was arrested by the Jews and then was crucified. He also made every effort to run away in order to save himself. He tried to hide himself before his arrest and then, before his death, he cried aloud. Now if he was God, or a part of God that was united with the God-head or God was in him, why could he not save himself from this persecution, and punish them for such a sacrilegious act. His weeping and crying, and making efforts to hide himself, is just as inconceivable. We are really surprised at how a man with ordinary common-sense could ever believe something which is so evidently irrational and contrary to human reason.

Thirdly, your hypothesis is impossible because we must agree with one of three logical possibilities in this matter. Either God was the same Christ who was visible to the people in human form, or God was fully united with him or some part of God was united to him. All three possibilities are equally irrational and logically impossible.

The first because if the creator of the universe was Jesus, it would require that the God of the universe was crucified by the Jews, in this case the existence of this universe would have ceased. The God of the universe being killed by the Jews, who are the most inconsiderate and disregarded nation of the world, is all the most ironical and unimaginable. He must be a most helpless God indeed!

The second possibility is also unacceptable, because if God is neither a body nor an essence, his presence and unification with form and body is rationally not possible. And if God has a form and is material, its unity with other substances would mean that the particles of God's matter are separate from one another; if he is an essence, this would necessitate some other matter for its existence, which would imply that God was dependent on something outside Himself for his existence.

The third possibility that some parts of god were united with him is also absurd because if those parts were vital for God, it would require that God would have been without some of his vital parts after they were united with Jesus, and God would no longer be perfect. If those parts were not vital and God would lose nothing without them, such parts could not be parts of God.

The fourth argument, refuting this Christian claim, is that it has been proved that the Christ had extraordinary liking for worship and for obedience to God. Had he been the God Himself he would have not been involved in the worship of God. As God is not required to worship himself.

I asked the priest what arguments he had for his claim for the divinity of Christ. He answered that he performed great miracles like reviving the dead and healing lepers. These miraculous achievements are not possible without divine powers. I asked him if he agreed that an absence of predicate did not necessarily prove the absence of the existence of the subject. If you do not agree with it, it would demand that in the beginning when this universe did not exist, God also did not exist.

On the other hand, if you agree that the absence of a predicate does not necessarily prove the absence of the subject, I will ask you a question. How do you know that God is not united with me, with you or with any living creature as He was united with Christ? He answered that it was obvious that Christ performed miracles and wonders, while such wonders are not performed by any of us. This was enough indication that God was not united with us.

I said to him that this showed that he did not understand the premise that the absence of a predicate did not prove the absence of the subject, because if the performance of miracles is a predicate of God's union with Christ, the only thing absent in our case, is the performance of miracles but this absence of predicate does not prove that God is not united with us or with other animals. I added, that any faith which requires us to believe that God can be united with animals cannot be acceptable to any sensible man.

Moreover, Moses miraculously turned his staff into a serpent. Logically speaking, making a wood into a living serpent is greater marvel than the revival of a dead man. Because the difference between a living man and a dead man is not as great as

between a piece of wood and a living serpent. Now if Moses did not become God by performing this wonder how could a lesser wonder be an argument for Jesus being God or the Son of God? The Priest was spell-bound and gave up the discussion.

The Mission of the Masih

The Quran sees the duties of Jesus, a prophet, primarily in calling the children of Israel, who had drifted away from the teachings of the prophet Musa (Moses) and had altered many laws of the Torah. He was sent to bring them back to obedience and servitude of the Creator, Allah. Jesus was also conferred with the responsibility of confirming the Torah and lifting its strict food laws, and to deliver glad tidings of a Prophet to come after him, namely, the Prophet Muhammad e. For this reason he was given the Injeel (Gospel). Declaring his mission he spoke thus,

"***And I have come confirming the Torah that was before me, and allowing you some of that which was before me".***

(Quran 3:50)

> ***He (Jesus) said, "Verily, I am a worshipper of Allah. He has given me the Book and made me a Prophet. He has made me blessed wherever I may be and enjoined upon me prayer and zakat as long as I live and made me obedient to my mother and He has not made me arrogant and unblessed."*** **19/29-32**

In the sixteenth Quranic Surah, the sixth verse has stated I`sa`s responsibility for prophesizing the advent of one more prophet whose name will be Ahmed, "highly praised". This word is derived from the same root as "Muhammad" . This verse is as follows :

> ***"And remember Jesus, the Son of Maryam (Mary), when he said, "O Children of Israel! I am the Messenger of Allah, sent to you, confirming the law which came before me, and giving glad tidings of a Messenger to come after me, whose name will be Ahmed." But when he came to them with vivid signs, they said, "This is apparent magic."***

The following Biblical statements stand as a testimony upon I`sa's fulfillment of this duty :

> "*If you love me, keep my command meals, And I will pray to the father and He shall give you another Comforter that he may abide with you forever*". (John 14:15-16)

This comforter is the prophet Muhammad and, *'he may abide with you forever'*, signifies that which he brought i.e. the everlasting Quran, Hadith, religious legal features (Shariah) and Law.

On another occasion the Bible once again says,

> *"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the spirit of Truth will come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and he shall show it unto you."* (John 16:12-14)

"He shall not speak of himself, but that whatsoever he hears" is pertaining to the word of God, Quran, revealed to him from God, as the wife of the prophet Muhammad Aishah says, Al-Harith Ibn Hisham asked Allah's messenger,

> ***"O Allah's messenger! How is the divine inspiration revealed to you?" Allah's messenger replied, "Sometimes it is revealed like the ringing of a bell, this form of revelation is the hardest of all and then this state passes after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." Aisha added "Verily, I saw the prophet being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over."***

The Bible says on another occasion,

> *"But when the comforter is come, whom I will send unto you from the Father, even the spirit of Truth, which proceedeth from the Father, he shall testify of me and he also shall bear witness because ye have been with me from the beginning."*
>
> (John 15:26-27)

The Quran has lined the Prophet I`sa (Jesus) with other Prophets of high rank.

> ***"And Zakariya and Yahya and I`sa (Jesus) and Ilyas : All in the ranks of the Righteous."* (6:85)**

The Quran also states that Jesus, like Adam, was created :

> ***"She said, O my Lord! How shall I have a son when no man has ever touched me.?" Even so, Allah created what He wills, when He has decreed a matter, He but says to it, "BE!" and it is!"* (3:47)**
>
> ***"The similitude of Jesus before Allah is as that of Adam. He created him from dust, then said to him, "BE!" and he was."* (3:59)**

The following verses prove that Jesus could not be the son of God :

> ***"No son did Allah beget, nor is there any God along with Him. (If there were many gods), behold each god would have taken away, that he had created and some would have lorded it over Others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him."* (23:91)**
>
> ***"He begetteth not, nor is He begotten."* (112:3)**

The following verse highlights the fact that I`sa confirmed the Divine messages received before him :

> ***"(I have come to you) To attest the Torah, which was before me and to make lawful to you, part of what was (before) forbidden to you. I have come to you with a sign from your Lord, so fear Allah and obey me!"* (3:50)**

The fact that Jesus was not one of three persons within a multiple deity, is confirmed by the following Quranic statements :

> ***"O People of the Book! Commit no excesses in your religion, nor say of Allah ought but the truth. Christ Jesus, the son of Mary, was (no more than) a messenger of Allah and His Word, which He bestowed on Mary and a Spirit proceeding from Him, so believe in Allah and His messengers. Say not, "Three," desist, it will be better for you, for Allah is One God, Glory be to Him (far Exalted is He) above having a son. To Him belong all things in the heavens and upon the earth. And enough is Allah as a Disposer of Affairs."* (4:171)**
>
> ***"They disbelieve who say, "Allah is one of three (trinity) for there is no God, except One God. If they desist not from their word (for blasphemy), verily a grievious chastisement will befall the disbelievers among them."* (5:73)**

I`sa (Jesus) the Honoured One

Imam Ibn Kathir(d.774/1352) has stated that as well as prophethood and apostleship, Jesus was honoured with many other great qualities and characteristics. The Quran says, with reference to his honour :

> ***"Remember when the angels said, "Allah is giving you the glad tidings of a word from Him, who's name shall be Masih, I`sa (Jesus) alayhis salaam, Son of Maryam (Mary), honoured in this world and in the Hereafter and from the rank of those close to Him."*** 3/45.

Imam Ibn Kathir adds, "Jesus' rank was extremely high in this world and also in the hereafter. Jesus was given the *Injil* (Gospels) and the power to cure the leper and the blind and to bring back to life those who had already died, he was also helped by the angel Gabriel on many occasions." All this was part of worldly honour. He was also endowed with great wisdom and knowledge, as the Quran says:

> ***"And Allah will teach him the book and wisdom and Torah and Injeel (Gospels)."* 3/48.**

> ***"Then Allah says, "O Jesus, the Son of Maryam (Mary)! Recount my favour upon you and your mother, when I strengthened you with the angel Gabriel so that you speak to people in childhood and maturity and when I taught you the book and wisdom and Torah and Injeel."*** 5/110.

Imam Ibn Kathir(d.774/1352) has said, in explanation of this verse that I'sa (Jesus) u was given the talent of writing and that *Al Kitab* in this verse actually means *Al Kitabah*, which refers to writing ,as it is a noun in the meaning of its verb, and this would signify that Jesus was not unlettered.

Imam Qurtubi has narrated a view, without specifying which exegetes uphold this view, that the verse refers to a book other than the Torah and Injil, which was taught to I'sa (Jesus) u by Allah.

What this view would signify , in this case, is that it would be appropriate to confirm that I`sa's knowledge was not limited to the Inj`il , neither was he illiterate, as accuse by Mirza.

I'sa (Jesus) was promised, by Allah, to be purified and elevated to a high position, as the Quran states :

> ***"Behold! Allah said, "O Jesus! I will take you and raise you to myself and purify you of the falsehoods of those who blaspheme. I will make those who follow you superior to those who reject faith, until the Day of Resurrection, then you shall all return to me and I will judge between you, of the matters in which you dispute."*** 3/55.

As a token of honour, in the hereafter, Jesus will be brought to bear witness against people, also safety and peace will be bestowed upon him in the afterlife. This is evident from the following two verses of the Quran :

> ***"There is none of the People of the Book, but must believe in him before his death and on the Day of Judgement, he will be a witness against them."*** 4/159.

> ***"So peace is on the day I was born, the day I die and the day I shall be resurrected to life again."*** 19/33.

Imam Qurtubi has stated, "The very first words spoken by Jesus in the cradle, indicated that he would uphold a lofty status and be awarded remarkable attributes, as he said :

> ***"I am indeed a servant of Allah. He has given me the book and made me a prophet and made me blessed wherever I shall be and enjoined upon me prayer and charity, as long as I live and made me obedient to my mother and He has not made me overbearing or miserable."*** 19/32.

This verse highlights the four responsibilities imposed upon Jesus. Firstly, towards God, secondly towards those who will follow him, thirdly towards all the people generally, and fourthly his responsibility to his mother.

Imam Qurtubi says, that *Abdullah* is a servant and slave who has totally devoted himself to the servitude and worship of Allah. Jesus has declared himself to be the worshipper and Allah to be the Lord. This is the first duty of Jesus to the Creator : to worship Him and obey Him, as a slave complies to his master and obeys him.

The second quality of Jesus is such, that only those who follow him, will be able to benefit from it. This is the honour of prophethood, given to Jesus along with the responsibility of calling the people towards guidance and the straight path. He must also create the awareness of God's existence and establish the divine rules set by God.

The third quality attributed to Jesus is, that he is *Mubaraka.* This is a characteristic of benefit for all the people, those who followed him, as well as those who did not.

Mubaraka literally means blessed, lucky, fortunate and he who has good in him. Jesus was a blessed personality of good nature and character. Imam Mujahid, a great exegete, says that *Mubaraka,* as stated in this verse, means *Naffa`a ,* a person who is beneficial to all, as Jesus assisted the blind and the leper, by curing them of their ailments; he also aided the dead by bringing them back to life once more.

Imam Qurtubi has stated from Sufyan, a great exegete, that *Mubaraka* means that he will ordain good and forbid bad, guide the misled, help the oppressed and comfort the grieved.

Imam Ibn Kathir has recorded from Thawri, Mujahid and Amr-ibn-Qays that they have stated it to mean a preacher of good. Dhahhak says it means one who will fulfill the people's needs.

The first view, namely Mujahid's, is the most accepted, as it is more general rather than specific. It also covers all other views and the following verse (in the chapter named after Maryam) also mentions Jesus as mercy for all the people, thus supporting Mujahid's viewpoint :

> ***"Your Lord said, "It is easy for me and We want to appoint him as a sign for the people and a mercy from us. It is a matter decreed."*** Quran,19/21.

Jesus the Just Ruler

The Hadiths of the prophet Muhammad give the image of Jesus being a just ruler also. The Hadith is as follows:

> ***The Prophet Muhammed said, "By Him in Who's hands my soul rests, surely Jesus, Son of Maryam (Mary) will soon descend amongst you and will judge mankind judiciously, by the law of the Quran, as an honest ruler. He will break the cross, kill the pig and abolish jizya). Money will abound in such excess that no one will wish to accept it. A single prostration to Allah, in prayer, will be better than the whole world and all it contains." Abu Hurayrah, the narrator, added, "If you wish, you can recite this verse from the holy Quran": "And there is none of the people of the book, but must believe in him (i.e. Jesus as an apostle of Allah and a human being), before his death, and on the Day of Judgement, he will be a witness against them."*** 4/159. Quran.
>
> ***Explanation of the Hadith***
>
> This Hadith expounds the justice of Jesus after his descent. Imam Nawawi(d.676/1254) has explained his ruling to be according to the laws of Islam and the teachings of prophet Muhammad . He will abolish Jizya, as it is a kind of Taxation given by the non-Muslims in lieu of safety and security. Hafiz Ibn Hajar (d.852/1430)has explained the reason behind this as follows: only Islam will be the acceptable religion at the time and thus those who do not profess the faith will not have the option of paying Jizya.

The Prophet e testified with an oath that:

> (i) Name of the coming Masih shall be I`sa :
>
> > But Mirza's name was not I`sa. It was Ghulam Ahmad. The difference between I`sa and Ghulam Ahmad is apparently obvious, their is certainly no connection between the two.

(ii) Name of Masih’s mother is Maryam Siddiqa, but the name of Mirza’s mother was Chiragh Bibi.

(iii) Masihu shall descend from the sky:

But Mirza did not descend from the sky.

The Prophet also pronounced an oath that Masih will come in the capacity of a ruler who is just and will perform rulership duties and would be a sovereign over the entire nation of Islam.

On the other hand, we find Mirza begged to remain the most obedient servant of Queen Victoria of England. For generations Mirza was a faithful subject of the British Indian rulers and felt honored when his ancestors were given a chair to sit on in the British council of Delhi. He took pride to be in the servitude and enslavement of British rulers in India, and today of the British Queen. Worst of all is that he was a spy against the Muslims and his countrymen.

More so, Mirza was never a ruler of any description. Far from it, he did not exercise any authority over any village of India . He served as a Munshi in District Court, Sialkot. The truth, therefore, is that no mark of identification spelled out by the holy Prophete fits on him and Mirza admits his low profile in his book, Izala-e-Awham when he writes on page 200 :

> "It is possible, rather very much possible, that such Masih will come in some era on whom the apparent words of the Hadiths of the Prophet will fall true because this humble self has not come down with sovereignty or rulership of the world".

Thus Mirza cannot be deemed Masih because he does not suit the holy Prophet’s edict and proclamation.

Imam Bukhari(d.256/834) and Imam Muslim(d.261/839) have recorded, upon the authority of Abu Hurayrah, that the prophet Muhammad said**,**

> ***"By He in Who’s hands my soul rests, Jesus, the Son of Maryam (Mary), is to descend amongst you as a just ruler. He will break the cross, kill the pig, abolish Jizya and wealth will increase to such an extent that one prostration will be more valuable than the whole world and all that it contains."***

All these Hadiths also refer to the eschatological role of Jesus, and they expound on the brief account of his eschatological role given in the Quran.

Jesus the Truthful One

His truthfulness, justice and humbleness has been demonstrated in his model conduct of living, His peace able disposition and gentleness had a great effect on people in spreading peace, harmony, and blessing throughout the community. His aim was the well being of the people.

Imam Bukhari(d.256/834), and Imam Muslim(d.261/839) have recorded the messenger of Allah as being :

> ***"Jesus, son of Maryam (Mary), saw a person committing theft, thereupon Jesus said to him, "You committed theft." He said, "Nay, by him besides whom there is no God (I have not committed theft)." Thereupon Jesus said, "I affirm my faith in Allah. It is my own self that deceived me."***

This Hadith emphasises the truthful character of Jesus and his humbleness by taking the blame upon him self and seeing himself in error, due to the possibility that his eyes might have deceived him. His words are highly meaningful and they have an implied reference to the fact that Jesus was a human being, though an eminent prophet and he was fully conscious of his being a member of the human race and on the basis of this awareness of his own self, he could not consider himself to be infallible. As a human being he could err and this he frankly admitted. The concluding words of Jesus, meaningfully speak of the limitations of human knowledge based upon senses and pure intellect. Jesus observed a person committing theft, but there is every likelihood that his sense might have deceived some erroneous impressions.

Jesus the Pious One

Imam Bukhari(d.256/834) has stated that the prophet said,

> ***"You will be resurrected and assembled bare-footed, naked and uncircumcised", the prophet then recited the verse from the Quran: "As We began the first creation, We shall repeat it; A promise We have undertaken. Truly We shall do it."*** (21/104)
>
> ***The prophet added, "The first to be dressed will be Ibrahim alay his salam, then some of my companions will take to the right and to the left. I will say, "My companions! It will be said, "They had been***

renegades since you left them." I will then say what the pious, great, servant of God, Jesus son of Maryam (Mary) said which is recorded in the Quran: "When You did take me up, You were the watcher over them and You are witness over all things. If You punish them, they are Your slaves, and if You forgive them, You, only You, are the all Mighty, the all Wise." (5/117-118)

Jesus' Character Belittled by Mirza

The great character of I`sa stands out from the above mentioned quotes, and his sublime personality has unfolded itself to us, as we progress through it, leaving no doubt whatsoever of the high status occupied by this great prophet, I`sa .

In complete defiance, and challenge to the above mentioned Divine Revelations and their implication, Mirza Ghulam A. Qadiani invented a new belief and a new faith, by declaring that Jesus was a liar, a drunken, an illiterate, a foul-mouthed speaker, **[ALLAH FORBID]** who died in Kashmir, and that he (Mirza) was the Promised Messiah. The true believers are naturally disgusted by this claim because nothing about Mirza fits the details prophesied about the return of Jesus. As a result to this claim, people demanded that he should perform miracles like the former Messiah (Jesus).

To verify his claim, at this point, Mirza began defaming our beloved prophet I`sa (Jesus) and lost no opportunity to deny the great miracles, mission and the upright character of Jesus. In trying to prove his own excellence over Jesus, Mirza wrote the following disrespectful, despicable and shocking obscenities, that are presented below to the respectful reader, as an illustration and an eye opener.

Mirza says:

> "It appears from the Gospel of Matthew, that he was hard of understanding and had a coarse brain. He did not consider epilepsy to be a disease just like the illiterate women and commoners; rather he thought it was the spell of a jinn. Of course, he was in the habit of using filthy and abusive language. He was short tempered who lost his temper in very trivial matters and he could not restrain himself from being carried away by his sentiments. But personally I do not regret these actions of his because while he swore and used abusive language, the Jews compensated themselves by using their physical force (used to beat him). It should also be remembered that he was in the habit of telling lies. The predictions about which he claimed to be found in the Old Testament

about his own appearance are not traceable in that book. These predictions merely refer to others and had already come true even before his birth." *(Zamima Anjuman-e-Atham, Qadian, 1922, pp. 5-6.)*

"It is strange that Jesus, peace be upon him, did not act in accordance with his own teachings. He cursed the fig tree even before seeing it while he taught others to pray for others. He asked others not to call people idiots but he himself exceeded in using abusive language to the extent that he called Jewish saints as bastards and called names of Jewish scholars in all his sermons and assigned to them bad epithets. It is the duty of a normal teacher to display excellent moral behaviour. Can this imperfect teaching, on which he himself did never act, be from God?"

(Chashmah-I-Masihi, p.346 Qadian, 9th March, 1906).

"Christians have attributed a large number of miracles to him(Jesus Christ). But the fact is that he could perform no miracle. Ever since the day he abused those who demanded miracles from him and called them scoundrels and bastards the respectable and noble people parted with him for they did not want to become scoundrels and bastards by asking him to produce miracles."

(Zamimah Anjame Atham, Qadian, 1922.p6)

In the above statements Mirza has accused I`sa u the noble prophet to be a person of less understanding and one who was illiterate, who used foul and abusive language and would loose control over himself. He had the habit of lying and did not practise what he preached. "**ALLAH FORBID**."

In reality these were the habits of Mirza rather than I`sa , and seems that Mirza is trying to verify his own bad habits and defects.

In defence of Mirza the Qadiani's generally maintain that he had merely used what is written in the Christian scriptures about Jesus to defeat the Christians missionaries in argument. But this is merely a pretence.

Mirza's book, Daf-e`-Bala*,* from which we have also quoted, is meant mainly for Muslim theologists. Anyone can read the whole book and decide for himself. Besides, the vulgar and shameful acts which have been attributed to Jesus in it are, according to Mirza, so real that it is because of them that Jesus has not been referred to as *Hasoor* (circumspect) in the Quran. Mirza cites this instance of omission in the Quran as a proof of the veracity of these accusations. How can these therefore, be explained as something based upon what the Christians scriptures contain?

Mirza Ghulam A. Qadiani made many other accusations about the character of Jesus to improve his own image as the Promised Messiah. Despite the fact that no authentic religious source suggests that Jesus was foul-mouthed, Mirza had the tenacity to say:

> "Jesus had the habit of uttering obscenities and frequently using foul language."
>
> (Zamimah Anjuman-i-Atham, Ruhani Khaza'in, Vol. 11, p. 289)
>
> It should be remembered that he (Jesus) had also to some extent the habit of lying.
>
> (Zamimah Anjuman-i-AthamRuhani Khaza'in, Vol. 11, p. 289)
>
> A cunning and wicked (person) who had the soul of the Messiah from head to toe.
>
> (Zamimah Anjuman-i-Atham, Ruhani Khaza'in, Vol. 11, p. 289)

In the following remarks, Mirza slandered those who believe in Jesus by deviously thrusting the blame of his obscene insults on Christians, as he says in reply to the following question:

> "What is your opinion about the character of the Messiah? (It is that Jesus) was an alcoholic and gluttonous person, neither abstinent nor a pious worshipper, nor a reality seeker. He was a proud and self-conceited claimant of Divinity."
>
> (Nurul-Quran, Ruhani Khaza'in, Vol. 9, p. 387)
>
> "The root cause of all the damage that alcohol consumption has had on the Europeans was that Jesus used to drink alcohol, perhaps because of some disease or an old habit."
>
> (Kashti-i Nuh, Ruhani Khaza'in, Vol. 19, p. 71)

Mirza would often engage in self-admiration. For example, while expressing his own reliance on God for the cure of his ailments he used this occasion as an opportunity to criticize Jesus. The following remark of Mirza is a testimony of his evil objectives:

> "Once a friend advised me that opium is good for diabetes so there is no harm in taking opium for the purpose of treatment. I replied, "Thank you very much for your sympathetic advice. But if I get into the habit of taking opium, I am afraid the people will mock that the first Messiah (Jesus) was an alcoholic and the second a drug addict."
>
> (Nasim-i-Da'wat, Ruhani Khaza'in, Vol. 19, p. 434)

It is well known that the messages of God have often been discarded, defamed and rejected, however Mirza never spared an opportunity of capitalizing on these accusations to prove that Jesus was worthless. He singled out Jesus for mudslinging because he viewed Jesus as the one competing with him for Messiahship. One can witness his irrational and desperate attempts to improve his own public image by digging out slanderous remarks about Jesus. Mirza would then dwell on these remarks

to eventually draw the most negative conclusions. The following demonstrates that Mirza liberally seconded the false accusations about Jesus.

> "Jesus could not portray himself as a pious man because people knew that he was a gluttonous alcoholic."
>
> (Satt BachanRuhani Khaza'in, Vol. 10, p. 296)

In the next two accusations, Mirza's slanderous imagination has really passed beyond the limit of decency. These atrocious and blasphemous remarks clearly demonstrate Mirza's shameful distortion of the Biblical episodes as a way to deride our beloved Jesus:

> Jesus had an inclination for prostitutes perhaps due to his ancestral relationship with them, otherwise no pious man could allow a young prostitute to touch his head with her filthy hands, and massage his head with the unclean perfume purchased with the earnings of adultery, and rub his feet with her hair. Let the intelligent judge what sort of character such a person must possess.
>
> (Zamimah Anjuman-i-Atham, Ruhani Khaza'in, Vol. 11, p. 291)
>
> A beautiful prostitute is sitting so close to him as though she is embracing him. Sometimes she massages his head with perfume or holds his feet, and sometimes she lays her beautiful black hair on his feet and plays in his lap. In this situation Mr. Messiah is sitting in ecstasy. If someone rises to object, he is scolded. Besides his young age, the habit of alcoholism, and being a bachelor, a beautiful prostitute is lying in front of him touching her body with his. Is this the behavior of a virtuous person? And what evidence or proof is there that Jesus did not get sexually provoked by the touch of the prostitute. Alas Jesus could not even have the facility of sexual intercourse with any wife of his own after passing his glance upon that adulteress. What sexual excitement would have been provoked by the touching of that wretched adulteress and her playfulness! The sexual excitement and arousal would have done its work to the full. This is the reason why Jesus could not open his mouth to say, "Oh adulteress! keep away from me." It is well established in the Bible that that woman was one of the prostitutes, notorious for adultery in the entire city.
>
> (Nur al-Quran, Ruhani Khaza'in, Vol. 9, p. 449)

In the above quotations, Mirza has exposed his true nature. The disgusting statements and accusations contained in the above quotations are not to be found in the Holy Bible. By ridiculing Jesus, Mirza has tried to improve his own image as the Promised Messiah. We shall quote the actual passages from the Bible to enable the general public to assess the extent of slander and falsehood perpetrated against Jesus Christ (peace be upon him) by the false Messiah namely Mirza Qadiani.

According to the New Testament this episode is written as follows:

And one of the Pharisees desired him that he would eat with him. He went into the Pharisee's house and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and then wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had forbidden him saw it, he spoke within himself, saying, this man if he were a prophet, would have known who and what manner of woman this is that toucheth him for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on. There was a certain creditor which had two debtors; the one owed 500 pence, and the other 50. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hath rightly judged. And he turned to the woman, and said unto Simon, seeth thou this woman? I entered into thine house, thou givest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou givst me no kiss; but this woman since the time I came in, has not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman has anointed my head with ointment. Therefore I say unto thee, her sins which are many, are forgiven, the same loveth little. And he said unto her, thy sins are forgiven sins also? And he said to the woman, thy faith hath saved thee; go in peace.

[St. Luke, Ch. 7:36-50]

The above is confirmed in the Gospel according to John as follows:

Then took Mary a pound of ointment of Spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with odour of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for 300 pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, let her alone; against the day of my buying had she kept this. For the poor always Ye have with you; but me Ye have not always. [St. John, Ch. 12:3-8]

And according to Matthew the story is narrated in the following manner:

Now that Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat, but when his disciples saw it, they had indignation, saying, to what purpose is this waste? For this ointment might have been sold for much, and given to the poor. Then Jesus understood it, he said unto them, why trouble Ye the woman? For she hath wrought a good always with you; but me Ye have the poor always. For in that she had poured this ointment on my body, she did it for my burial. Verily I say unto you, where so ever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. [St. Matthew, 26:6-13]

We have quoted the actual episodes from the Bible. The immoral woman came to Jesus crying and weeping, seeking forgiveness for her sins. Hence Jesus said, "Your sins are forgiven." Mirza's insulting distortions have been highlighted in his writings

The Bible certainly does not contain such base episodes nor does it depict Jesus in these terms. By these insults Mirza tried to thrust the blame on the Bible to achieve his evil objectives.

I`sa the Learned Prophet

The Message he brought and the Mission he upheld was simple, as the Quran says:

"When Jesus came with clear proofs (of Allah's sovereignty), he said: I have come to you with wisdom, and to make plain some of that about which you differ. So keep your duty to Allah, and obey me. Allah, He is my Lord and your Lord. So worship Him. This is the right path." (43/63-64)

I`sa's teachings belittled by Mirza

It is crystal clear from the above mentioned verse, that I`sa possessed a wealthy amount of knowledge, achieved through the channel of Divine Revelation. It also heavily testifies that all insulting and despicable remarks, Mirza has referred to the Prophet I`sa u are totally out of order.

One would feel disturbed, disgraced and annoyed reading it, but to the aim of disclosing and presenting the image of I`sa as portrayed by Mirza, we will request the reader to excuse us in publishing this disrespectful material, as it is rendered unavoidable.

Mirza says,

> "It is extremely shameful that the sermon of the Mount which is considered to be the essence of the Evangile has been plagiarized from Talmud, the sacred book of the Jews and then give the impression that it was his own teachings. But Christians are feeling sorry ever since this plagiary has been discovered. He had perhaps committed this unbecoming act only to gain popularity and influence by showing an example of any excellent teaching. But this immoral act committed by him had blackened the faces of the Christians. Moreover, it is regrettable that even this teaching is not an excellent one. Reason and conscience both are slapping this teaching in the face. He had a Jewish teacher who gave him lesson in the Torah . It appears that either nature did not give him any considerable share from intelligence or it is the naughtiness of the teacher that he kept him an open slate and a simpleton. In any case he was very weak in his academic and practical qualities. It is because of this that once he followed the devil."
>
> (Zamimah Anjame Atham, Qadian, 1922, P.6)

Following are the views of Mirza about the teachings of Jesus:

> "Jesus, (The Messiah) came to a particular nation and alas the world did not get any spiritual benefit from him. He left an example of such a Prophethood whose harm proved to be greater than its good. Sufferings and conflict increased due to his coming."
>
> (Itmam al-Hujjat, Ruhani Khaza'in, Vol. 8, p. 308)
>
> "It is extremely shameful that the Sermon of the Mount that forms the core of the New Testament was plagiarized by (Jesus, the Messiah) from the Jewish book the Talmud, and then he pretended as if it were his own teachings. But since the time this plagiarism has been discovered the Christians have been suffering a great shame. Jesus committed this act (of forgery) to perhaps gain influence by presenting some good teachings...The unfortunate thing is that these teachings are an affront to the rules of wisdom and upright conscience."
>
> (Zamimah Anjam-i Atham, Ruhani Khaza'in, Vol. 11, p. 290)
>
> It is surprising that Jesus, peace be upon him, did not himself act upon the teachings of good character.
>
> (Chashma-i Masihi, Ruhani Khaza'in, Vol. 20, p. 346)
>
> The teachings of Jesus ruined the whole of Europe due to permitting unrestrained liberty and unconditional (licentiousness). So much so that this (looseness) resulted in all (being involved) in adultery and fornication like pigs and dogs. And (this) immorality has spread to such an extent that it is even written on the wrappers of foreign (European) sweets and candies: 'Kiss me, O my sweetheart'. Now who is

responsible for these sins? The burden of these sins is undoubtedly on Jesus.

(Nur al-Quran, Ruhani Khaza'in, Vol. 9, p. 416)

Although the Messiah (Jesus) kept healing physical ailments by this practice (of mesmerism), in terms of instilling firm belief and guidance in the hearts regarding the Oneness of God and in establishing religious steadfastness, his achievements were so poor that he was almost a failure.

(Azalah-i Auham, Ruhani Khaza'in, Vol. 3, p. 258)

Mirza's following remark not only belittles Jesus' teachings, but it also refutes the established religious beliefs that Jesus is alive and is destined to return to earth.

It is unjustly said about the person (Jesus) who is buried in the locality of Khanyar, Sirinagar, Kashmir, that he is sitting in the Heavens. Alas! how great an injustice! God, in keeping to His promises has the power over everything. But He can never send a person to this world the second time whose first coming caused so much harm that it ruined the world.

(Dafi' al-Bala, Ruhani Khaza'in, Vol. 18, p. 235)

Don't you know that manliness and virlity are praiseworthy attributes of men. Being impotent is not a commendable quality just as being death and dumb are not commendable. Yes, this objection is indeed very great, that the Messiah being completely deprived of the greatest of the masculine qualities (viz. virlity) could not leave a practical example of a perfect and upright social life with his wives. Therefore, the European women took advantage of the extremely shameful laxity and crossed the limits of moderation whose consequences were the unspeakable acts, fornication and adultery.

(Nur al-Quran, Ruhani Khaza'in, Vol. 9, pp. 392,393)

The above is an example of Mirza's deplorable and insulting statements in which he openly slandered, accused and defamed Jesus, the Messiah. Due to sheer antagonism, Mirza Qadiani harboured extreme malice against Jesus, therefore he went as far as accusing him of being an alcoholic and one upon whom the blame for fornication lies.

It is interesting to compare that Qadianis view Jesus as the perpetrator of fornication, one of the greatest sins, whereas Christians believe he absolved everyone of sin, and the Islamic view is that he brought the message of God to admonish people and prevent them from sin, and not encouraging people to sin by way of salvation

through atonement. The message of his Lord was delivered by way of preaching and setting an example of great character.

Chapter Six

THE HAWA`RIYYUNS (DISCIPLES) OF JESUS.

The Quran refers to those few people who had brought faith upon Jesus, followed him, supported him and helped him as the Hawa`riyyuns. These were the disciples of Jesus. This name, Hawa`riyyuns is especially employed for those people who followed Jesus and helped him and not for the followers of any other prophets, although every prophet has a Hawari (sincere companion) says the Prophet Muhammad in the following Hadith :

"Every prophet has a Hawari (sincere companion), and my Hawari is Zubair"

The Definition of Hawa`riyyuns

Literally, the word Hawa`riyyuns is the plural of Hawa`riyun which means "he who whitens clothes", "He who has been appointed chosen and purified from all kinds of defects", "a companion and a helper".

The exegetes have derived it from the root word *Hawr,* which possess the following definitions : to whiten, to bleach, to purify, to clean, to change, to transform, to amend and to alter, etc.

Different opinions have been given by the Mufassirs as to why the followers of I'sa (Jesus) were given this title:

Imam Ibn kathir(d.774/1352) has stated, "The helpers of Jesus have been named Hawariyyuns because of their white clothes." .

Hafiz Ibn Hajar Al-Asqalani has stated from Sufyan Sawri that he has said, "*Hawari* means a helper" and Qatadah(d.117/695) has said that, "It carries the definition of he who is capable of being a Caliphate (Caliph or minister)." Yunus ibn Habib has mentioned that *Hawari* is a sincere person and Ibn Al-Kalbi has defined it as meaning a friend.

The Hawa`riyyuns in the Light of the Quran

The Quran has addressed the disciples of Jesus as Hawariyyuns, five times in four different verses.

> ***"When Jesus found disbelief on their part, he said, "Who will be my helpers in the work of Allah?" The Hawariyyuns (disciples) replied, "We are Allah's helpers, we believe in Allah and you bear witness that we are Muslims."*** Quran, 3/52.

A similar statement from the disciples has been recorded in the chapter entitled **"Rows"**, verse fourteen as follows :

> ***"O ye who believe! Be the helpers of Allah as Jesus, the Son of Maryam (Mary) said to the Hawariyyuns, "Who will be my helpers in the work of Allah?" The Hawariyyuns said, "We are helpers of Allah." Then a portion of the children of Israel believed and a portion disbelieved, but We gave power to those who believed against their enemies, so that they became the ones that prevailed."*** 61/14.

The Hawariyyuns, disciples, have been praised exceptionally and promised to be given superiority in the following verse of the Quran as well:

> ***'Remember when Allah said, "O Jesus! I will take you and raise you to Myself and purify you of the falsehoods and of those who blaspheme. I will make those who follow you, superior to those who reject faith, to the day of resurrection. Then you shall return to Me and I will judge between you of the matters wherein you dispute."*** 3/55.

THE NAMES OF THE HAWARIYYUNS

Imam Qurtubi mentions that, the Hawariyyuns were twelve in number, but he does not give their names , except the name of the leader of the Hawariyyuns as Sham'oon in the miracle of the ascension of the table, saying,

> *"Sham'oon, the leader of the disciples, asked, "Is this food that of paradise or the food of this world?" Jesus' reply was, "This is food specially created for you, it is neither from paradise or this world. Allah said to it, "BE," and so it was."*

The disciples of Jesus who were living after the ascension of I`sa (Jesus) are held to be respectable and honest by the Muslims. They are not, however considered to be prophets. They were ordinary human beings and not free from human errors. Their teachings and their statements have lost validity through the absence of authenticated historical verification.

Contradictory Names Of Jesus' Disciples in the Bible

[Matt 10:2] Matthew gives the names of the disciples of Jesus.

[Luke 6:13] But Luke mentions two names which are different

from those recorded in Matthew.

Matthew 10:2 & Mark 3:16	Luke 6:14
1 – Simon the Cananean	1 – Simon called Peter
2 – Simon called Peter	2 – Andrew his brother
3 – Andrew	3 – James the son of Zabadee
4 – James son of Zabadee	4 – John his brother
5 – John	5 – Philip
6 – Philip	6 – Bartholomew
7 – Bartholomew	7 – Matthew the tax collector
8 – Matthew	8 – Thomas
9 – Thomas	9 – James the son of Alphaues
10 – James son of Alphaues	10 – Simon the Zealot
11 – Labaous called Thadaues	11 – Judas the son of James
12 – Judas the Escariot	12 – Judas the Escario

It is stated in Matthew that Simon the Cananean was a disciple, whereas in Luke Simon the Zealot is mentioned. Also Matthew states Labaous called Thadaues to be a disciple, but Luke makes no mention of this name, rather Judas the son of James is stated instead.

Chapter Seven

Al-Injeel (The Gospels)

The Injeel (The Gospels), are mentioned in the Quran upon twelve different occasions and verses. Three times in the third chapter, **A'li-Imran (The Family of Imran)**; five times in the chapter **Al-Ma'idah (The Table)**, and once each in the following chapters :**Al-A'araf (The Heights), At-Tawba (Repentance), Al-Fath (Conquest)** and **Al-Hadeed (The Iron).**

The word Injeel literally means glad tidings, as it was a book which contained glad tidings and guidance. The forty sixth verse of the chapter **Al-Ma'idah** expounds and elucidates upon this statement as follows :

> ***"And in their footsteps We sent Jesus, the Son of Maryam (Mary), confirming the law that had come before him. We gave him the Gospel, therein was guidance and light and confirmation of the law that had come before him, a guidance and an admonition to those who fear Allah."*** 5/46.

The Present Bible and its Composition

The Bible is a collection of 66 separate books and letters, written over a period of some 1500 years, culminating approximately 100 years after the Christians believe that Jesus was crucified. It is divided into the old Testament (the first 39 books) and the New Testament (the last 27 books). The first 39 books were written in the Hebrew language with some parts in Chaldee and Aramaic. The last 27 books, were written in Greek.

There are about 40 different writers, who lived and wrote in different countries over a period of 1500 years. They came form different walks of life and social positions. One write wrote History another biography; another wrote on theology , another poetry , another prophecy. Some wrote on philosophy and some stories of adventure, travel

and romance. Most of them had no contact with each other and no means of knowing that their writings would be put together to form and book, known as the present bible.

The Christians believe, as it says in an introduction of a copy of the bible, that all the writings of all the authors when put together, agree in doctrine, present and prophecy. Yet Christian scholars themselves admit that the Bible has a number of mistakes ranging from 30,000 to 50,000, depending upon individual judgements the mistakes consist of errors in dates, scientific facts, geography, history and internal inconsistencies.

The New Testament Gospels - Mathew, Mark, Luke and John, contains hundreds of disagreements concerning the same incidents. The Christians claim these are due to faults in human reporting, but in the same breadth claim the bible to be God's word and revelation. They believe that all the writers of the bible were inspired by God. This is an obvious contradiction which cannot be ignored by those who wish to seek out the truth.

<u>Islamic Ruling Regarding the Present Gospels"</u>

The prophet I`sa was given a book (the Injeel) from Allah, but the present gospels, chronicles and epistles are certainly not the Injeel referred to by the Holy Quran and so they are not as such, acceptable to the Muslims. The Islamic Ruling regarding the whole Bible i.e. Pentateuch, other bodies of the Old testament, the Gospels and the rest of the new testament is that any Biblical statement which is in line with the Quranic teaching will be acceptable and what is not in confirmation with the Quranic Revelation will be rejected by the Muslims.

Any statement about which the Quran is silent, the Muslims will also remain silent, the Muslims will neither accept it nor reject it, they will also remain silent upon it.

Allah Almighty has addressed his prophet Muhammad in the Holy Quran with these words;

> ***"To thee we sent the Book (Quran) in truth confirming what came before it of the book, and assuring it's safety, so jury between them by what Allah has revealed, And follow not their vain desires, diverging from the truth that hath come to thee."*** Quran[5 : 48]
>
> ***"And this is a book (Quran) where set down bringing blessings, and confirming (the revelations) which came before it."*** Quran [6:92]

The word used in verse 5:48 is *"Muhaymin"* which signifies that the Quran is the one who judges, and according to the exegesis of some exegetes, who have defined it as *"Almusaddiq"*, it signifies that the Quran bears witness of its truthfulness.

The Quran is a guardian, a witness bearer and a support for the past revelations. The Quran is also the judge, in the sense that the statements of the past scriptures will be judged by the Quran, which will differentiate between that which is divine and that which has been fabricated and added to it, by way of accepting what is in conformity and in line with the Quranic Judgment, and excluding what is not.

Imam Qurtubi has stated that every Muslim scholar who has examined the Torah and the Evangel has certainly refused to recognise the authenticity of these books, as stated by Maulana Kiranwi in his famous book 'The Truth Revealed'.

Imam Al-Qurtubi said in his book *Kita`bul A'Lam Bima` Fi Deenin-Nasara Minal Fasa`di Wal Awha`m,* that the present gospels, which are called evangelicals, are not the same evangelicals which the prophet Mohammad alluded to with the words :

> ***"And Allah revealed the Torah and the Evangel for the guidance of the earlier people."***

Then Imam Qurtubi put forward the argument that the disciples of Jesus were not Prophets, hence not protected from impurity, and the miraculous events ascribed to them have not been proved by an unbroken chain of reporters. They are only statements made by isolated reporters, and there is no indication that the copiers were protected from wrong report, and therefore the possibility of error and fault from them cannot be overlooked. We also do not find any indication that the copies of these gospels are free from serious manipulations.

Al-Qurtubi has added that it is evident from the above statement that the present gospels have not been authenticated by means of a chain of transmission. The presence of the above two factors deprives the gospels of their divine character, authenticity and hence their reliability. The proven presence of human manipulation within the text of these gospels is enough to prove their unacceptability.

Thus it is apparent that the present gospels and the Pentateuch cannot be trusted and that neither of them are capable of providing divine guidance to man, because no historical chain of transmission can be adduced in favour or support of their authenticity.

As the holy prophet Muhammad said :

> ***"Why do you go to the People of the book, the Jews and Christians, to seek injunctions about the Shari'a while your book, the Holy Quran, revealed to Muhammed, the prophet of Allah, is the latest and purest revelation of God. You recite it in its original form. Allah Almighty has told you that the Jews, have changed the Pentateuch, the Book of Allah, having written it with their own hands. They started saying that it was from Allah, only to gain little amount of money in return. Does your knowledge not prevent you from asking them questions!"***

Another version of this Hadith as cited by Imam Bukahri with a different *'Isnad'* (chain of narrators) is as follows:

> ***"O Muslims! Why do you ask the People of the Book questions regarding anything when your own Book is the Word which God has revealed to your Prophet, Muhammed (Peace be on him). It is the latest, new , pure, original, free from mishandling. Allah has declared in his book that the people of the book have changed and distorted their books. They have written them with their own hands and claimed that they come from God, (they did so) only for a small amount of money. Does the knowledge which has come to you not prevent you from seeking guidance from them? No, by God! We have not seen them asking you about what has been sent to you. Why then do you ask them knowing that their books have been distorted."***

Imam Bukhari has stated the following statement of the companion Mu`a`wiyah(may Allah be pleased with Him)regarding Ka`b al-Ahba`r (an expert on the Bible and a scholar of Islam):

"Although he was one of the most truthful of those scholars of Hadith who sometimes report traditions from the People of the Book, we have nevertheless found falsehood in them, i.e. reports of the Bible."

This implies that the falsehood found in those reports was due to the fact that those books had been distorted, not Ka`b al-Ahba`r's mis-statement, because he is considered one of the righteous scholars of the Bible by the Companions of the Prophet. The phrase, "We have found falsehood in them," clearly denotes that the Companions of the Prophet had the belief that all the Judeo-Christian books had been distorted.

Every Muslim scholar who has examined the Torah and the Evangel has certainly refused to recognise the authenticity of these books.

We have cited several contradictions and discrepancies on different occasions in this book to show that these books have been subject to great changes and distortions in their texts. The condition of other books of the Christian theologians can well be

imagined in the light of the distorted texts of the Jeudo-Christian scriptures, books of such prime importance to them.

Gospel Writers:

Matthew is Jesus' disciple. But he wrote his gospel in Hebrew, the original of which is lost for ever. What is available is the translation of that lost original. Thus no one can prove that Matthew's gospel of today is identical with what Matthew wrote, because no original is available.

Mark is not Jesus' disciple. He is Peter's disciple. Thus Mark's gospel cannot be considered as first hand narration. Mark did not see what Jesus did, nor did he hear what Jesus said. No one can prove the truth of Mark's reporting about Jesus. Jesus' disciples are more reliable reporters about Jesus than disciples of disciples. Mark is merely a disciple of a disciple.

Similarly, Luke is not Jesus' disciple. He never saw or heard of him. Luke is not even a disciple of a disciple. Luke is a disciple of Paul, who has never been a disciple of Jesus. How can we accept Luke's reporting if he never saw or heard Jesus? What authentic value do his reports have when they are merely third-hand reports?

As for the evangelist John, scholars assert that he is not John the disciple of Jesus. The content of the gospel of John and its wording, as analysis tells, cannot be written by John, the disciple of Jesus. Someone wrote it and attributed it to John the disciple to give it more reliability. Scholars confirm that it was written about 97 AD., i.e., sixty four years after Jesus' disappearance. John would be at least eighty four years old by then, assuming that he was only twenty years at Jesus' disappearance.

Why should John the disciple wait until he was eighty four years to write the gospel? Why did he wait sixty four years to begin his work? This confirms the conclusion that John's gospel was not written by John the disciple.

What we have, in brief, is four strongly-doubted gospels. Matthew's original manuscript is lost forever and none can prove the authenticity of the present translated version. Mark's gospel cannot be highly trusted because Mark was not a disciple of Jesus and thus he was not a first hand reporter. The same defect applies to Luke, and even more clearly, because Luke was a disciple of Paul, who was the disciple of Barnaba, who was a disciple of Jesus. Luke's gospel is third-hand reporting. John's gospel is written by an anonymous writer, and not by John the disciple, whose name was simply used as a cover.

Old and New Testaments:

The Old Testament says that God is one and has no son. But the New Testament gives God a son and Christianity makes God three in one. Further, the Old Testament does not admit the Day of Judgment or the other life, whereas the New Testament admits them both.

Although the two testaments are in one book, i.e., the Bible, they amazingly disagree on major principles of belief, i.e., God and resurrection. How is this possible? Two revealed books, as it is claimed, disagree whether God is one or three in one, whether He has a son or not, whether there is resurrection or not, whether there is a day of judgement or not, and whether there is another life or not. Had these two testaments been truly God's word, they would have not disagreed on those basic beliefs.

In contrast, the book of Islam, i.e. the Quran, is very clear and perfectly consistent. God is one. He has no son or father. There will be resurrection. There will be a day of judgement. There will be another life.

Mirzas Claim of Receiving Revelation(wahi)

Mirza Declared his so-called Wahi (revelation) as absolute as the Torah, Gospel and the Holy Quran.

a. "And I place my belief in the Ayaat (verses) of Quran Shareef, the same way, without a jot of difference, I believe in that clear, and apparent Wahi (revelation) of God which came to me; whose truth has been unravelled to me through His continous tokens. And I can swear this standing in Baitullah (holy Ka`bah in Makkah) that the holy revelation which descends upon me is the word of the same God Who sent down His Word on Hazrat Moosa (Moses), Hazrat I`sa (Jesus) and Hazrat Muhammad Mustafa."

(Eyk Ghalati ka Izla, p.8)

b. "This Divine conversation which is held with me is certain. If I doubt it for a moment I become an infidel and my hereafter be destroyed. The word which descended on me is certain and absolute. As a person cannot doubt the sun and its light, having seen the sun and the sunlight, the same way I cannot place doubt in that word which descends upon me from Allah and I have the same faith in it as in God's Book. It is possible that up to a certain time, mistakes may be committed by me in interpreting God's word at certain places but it is not possible that I doubt (that) is not God's word"

(Tajjaliat-e-Ilahi, p.20, Rabwah)

c. "How can I repudiate the continuous Wahi of God (being revealed) for twenty-three years. I have faith in this holy Wahi of His as in all the Wahis of God having been revealed prior to me."

(Haqiqat ul Wahi, P.150).

Any person of reasonable sense would conclude from Mirzas disgusting

code of conversation and abusive discourse that he was inspired by the Satan rather than God and his statements are a part of the Devil's ploy in leading people astray.

Chapter Eight

The Miracles of Jesus

Like many other prophets before him, he was asked by his people to present miracles, in order to support his mission, prove his truthfulness and emphasise his apostleship. Thus Jesus offered many miracles as evidence of his Prophethood. The Quran has mentioned the following miracles.

Jesus' Miraculous Birth.

> ***'She (Maryam) said, "How shall I have a son, for no man has ever touched me, and I am not an unchaste woman?" He (the angel) said, "So it will be. Your Lord has said, "It is very easy for Me, and we intend to appoint him as a sign unto men and a mercy from us. It is a matter which has been decreed."*** 19/21.

It is clear from the birth of Jesus mentioned before that Jesus' first and foremost miracle, was his mother's pregnancy and the way in which he was conceived, merely by the breath and blow of an angel, without the intervention of a man. His birth was a sign for the people, from the Lord, and significant evidence of his being a prophet. His mother, Maryam, was confused as to how she could become pregnant and the Lord's answer to her query was satisfactory, as well as all the other signs shown to her.

Jesus' Miraculous Speech as a Newborn Child.

The Quran has related this miracle of Jesus, to its readers in a highly eloquent and attractive manner, saying :

> ***"So she (Maryam (Mary) pointed to the child. They said, "How can we talk to one who is a child in the cradle?" He (Jesus) said, "I am indeed a servant of Allah, He has gifted me with the book and made me a prophet and made me blessed where ever I may be and He has enjoinedupon me prayers and charity as long as I live, and made me kind to my mother and not overbearing and miserable."*** 19/29-32

Imam Qurtubi has stated, "Very soon after his birth, Jesus spoke words of wisdom to the people and forced them to accept him as a sign of the power of God. Jesus, through his talk in infancy, freed his mother from all blasphemies and allegations."

A Live Bird Made From Clay.

> **'When Allah said, "O Jesus, son of Maryam (Mary)! Recount My favour upon you and your mother, when I strengthened you with the Holy Spirit, so that you may speak to the people in childhood and in maturity and I brought you the book and wisdom and Torah and Injeel. Behold! When you would make, out of clay, the figure of a bird, with my permission you breathed into it so that it became a living bird, by My Leave."** 5/110.

The Quran has also recorded Jesus' statement when he was recounting his miracles to his people :

> ***'I have come to you with a sign from your Lord, I that I make for you, out of clay, the figure of a bird and I breathe into it, so that it becomes a live bird by Allah's Leave.'*** 3/49.

Imam Tabari(d.310/888) stated that once Jesus was sitting in the company of those disciples who would write the holy scripture. Jesus took a handful of clay and said to his disciples, "Shall I make for you, a live bird from clay?" They replied, "Are you capable of doing so?" He said, "Yes! By the Will of my Lord." He then took the clay and shaped it to resemble a bird. He then blew upon it saying, "Be a living bird, by the Will of Allah!" It became a live bird and flew away in the sky spreading its wings, and once it disappeared from the public eye, turned back into clay.

Imam Qurtubi says in explanation of this verse, that the people demanded that Jesus should create an owl from clay, and they challenged him to it, as a sign to prove his truthfulness and as evidence of being a prophet. They (the people) thought Jesus would not be able to carry out their order, but I`sa (Jesus) proved himself truthful by shaping an owl from clay, blowing upon it and thus causing it to live so that it flew away.

The Curing of the Leper and the Born-Blind and Bringing the Dead Back to Life

> ***"And you heal those who were born blind and the lepers by My Leave and when you bring the dead back to life by My Leave."*****5/110.**
>
> ***"By Allah's Leave I heal those who were born blind and the lepers and I bring the dead back to life again."*** 3/55.

Imam Tabari(d.310/888) has stated in his tafsir that the method of quickening the dead, by Jesus, was that he would sit by the dead and supplicate to his Lord and that his Lord would accept his supplication and the dead person would become alive.

Imam Qurtubi says by way of interpretation of these verses, that the science of medicine was seen as the ultimate achievement during the time of Jesus, thus he was given miracles of that category and parallelism, thus making them suitable for the people of that age. Although Jesus had cured people from many different sicknesses, the Quran has mentioned only two of these, because these were the miraculous ones, they were the most amazing achievements of that period.

Imam Ibn Kathir(d.774/1352) has stated in his tafsir that, Jesus was sent in the age when the science of medicine was at its peak. Thus, the prophet brought such cure and remedies which the experts of that age could not compete with. Therefore the people understood that these were indeed divine miracles, as the scientists of medicine could never bring the dead back to life or cure those who were born blind.

Imam Qurtubi has named those who were brought back to life by Jesus and the manner in which they became alive again, they were :

1. Al-A'thir.
2. Ibn Al-Ajooz.
3. Bintul-A'shir.
4. Sa'm Ibni Nuh.

Al-A'thir was a friend of Jesus who had died just a few days before when Jesus prayed on his behalf and brought him back to life. He then lived for a long a period and also had a son.

Ibn Al-Ajooz was being carried upon his deathbed, after having passed away, when Jesus saw him, prayed for him and thus brought him back to life once more. Jesus, then carried Ibn Al-Ajooz's deathbed back to the previously deceased's family himself, thus amazing them.

Bintul-A'shir was the third person brought back to life by Jesus. Her family was crying over her dead body, when Jesus was informed and requested to come pray for

her, so as to relieve the family of their grief and agony. Therefore, Jesus came and prayed for her. She then stood up and showed her family that she was alive making her family joyful and happy.

Sa’m Ibni Nuh was brought back to the living state in the following manner. The disbelievers said to Jesus, "You can only bring back to life, those who have just recently passed away and it is possible that they were not dead, but were temporarily unconscious. Therefore, why don’t you bring back to life Sa’m Ibni Nuh, the son of Nuh , who passed away four thousand years ago?" Jesus replied, "Show me his grave." So they took Jesus to S’am’s grave and Jesus prayed to his Lord. Sa’m Ibni Nuh came out of his grave and spoke to Jesus."

<u>Informing People of What They Had Eaten and Stored.</u>

The Quran has added to the list of miracles of Jesus, that he would inform people of what they had eaten at home and what they had stored away.

> ***"And I declare to you that what you have eaten and that which you store in your homes, surely there is a sign in it for you, if you believe."*** 3/55.

Imam Qurtubi has narrated in explanation of this verse, that when Jesus cured the lepers and the blind and gave life back to the dead, the people demanded to see yet another miracle. They demanded, "Inform us of what we have eaten and that which we have stored in our homes for tomorrow." Jesus pointed towards each one of them individually and notified each person of what he had eaten and that which he had stored. This is Imam Qurtubis explanation, after which he referred to other incidents, related by other exegetes to this verse.

The first is Saeed Ibn Jubair(d.94/672), who has related this verse to an incident when Jesus informed the young boys, who were writers of the scriptures, of what they had eaten and what they had stored. As a result, their parents prevented their boys from sitting in the company of Jesus, as they feared Jesus’ influence upon them.

The second exegete is Qatadah(d.117/695), who has related this verse to the incident of the table (mentioned below). The full details of this incident are mentioned in the one hundred and twelfth, thirteenth, fourteenth and fifteenth verse of the fifth Surah, named**Al-Ma’idah** (The Table). Concerning this incident, Qatadah said, "Jesus informed the disciples of what they had eaten from of the table sent down from heaven by Allah and also told them what they had stored away from that food of the table."

Imam Ibn Kathir has also taken the same view concerning the exsis of this incident.

The Table Set With Viands (Food) From Heaven.

The Quran has recorded this particular miracle, in the following verses :

> ***"And remember when the disciples said, "O Jesus, son of `Maryam (Mary)! Can your Lord send down for us a table from heaven?" Jesus said, "Fear Allah, if you have faith." They said, "We only wish to eat from it and satisfy our hearts and know that you have told us the truth and be witnesses of the miracle." Jesus, son of Maryam (Mary), said, "O Allah, our Lord! Send us, from heaven, a table, that it may be for us - for the first and last of us - a solemn festival and a sign from You and provide our sustenance, as You are the best Sustainer." Allah replied, "I will send it down to you, but if any of you should reject faith after it, I shall punish him with a punishment such as I have never inflicted upon anyone from the Universe."*** 5/112-115.

This verse indicates that Jesus forbade the disciples from making such a request, warning them to fear Allah, indicating that if they had faith in Allah and in what Jesus had brought, these would be sufficient miracles and signs.

Imam Qurtubi has elaborated upon the disciples' request saying that they continued to ask even after being forbidden by Jesus, for the following four reasons:

1. To eat, possibly to fulfill their need and hunger or possibly to partake of food from a table of heaven, only to gain blessings from it.
2. To satisfy their hearts. This satisfaction can possibly be in any of the following three ways : (a) to satisfy their hearts that Jesus was indeed a prophet, (b) to satisfy their hearts that Allah accepted their request, (c) to satisfy themselves that Allah had chosen them and given them the honour to be able to eat from a table consisting of food from heaven.
3. The third reason for the disciples' request for such a miracle to be sent to them, is that they would recognize, through this miracle, the fact that Jesus was a prophet and truthful in his claim of Prophethood.
4. The fourth and final reason is that they could bear witness of the Oneness of Allah and bear witness upon Jesus as a prophet and apostle and be witnesses of the miracle for those who were not there to see it occur.

Imam Qurtubi has narrated that the majority of the scholars (without specifying which scholars) believe that the table was actually sent down. Qurtubi has supported this view saying, "The correct view is that the table did descend."

Imam Qurtubi also quoted Mujahid's(d.103/681) view, which is that the table was not sent down as the people were threatened with punishment, if after the descent of the

table, they refused to bring faith, and cancelled their request and refrained from such demands. Qurtubi considers this view to be incorrect. He then goes on to give a fuller description of this incident as follows. When the disciples requested such a table, Jesus stood up and weeping to his Lord, prayed, "O Allah, our Lord! Send to us a table from heaven, that it could be for us - the first and last of us - a solemn festival and a sign from You and provide us sustenance, as You are the best Sustainer." Allah accepted his supplication and replied, "I shall send it to you."

A red table between two clouds, one above and one beneath it descended. Whilst the people were staring in wonder upon it, Jesus was praying to his Lord, "O Allah! Make it a source of mercy and not a trial, You are my Lord to whom I ask for a miracle, so You give." The table landed in front of I`sa (Jesus) , who prostrated immediately and so did the disciples with him.

Whilst engaged in prostration, a wonderful aroma assailed their nostrils, from the food, such an aroma they had never experienced before. Jesus then asked, "Who, from amongst you, is the most ardent worshipper of Allah, the most courageous, the nearest to his Lord and the most reliant upon the Sustainer? He is the one who should remove the cover off the table, so that we may eat from it and take the name of our Lord upon it and praise Him upon it." The disciples replied, "You, Jesus, are the most befitting and deserving of this act." Thus Jesus performed ablution, prayed Salaat and offered supplication, then sat by the table and removed the cover.

They were all surprised to find that the table was laden with varied provisions as follows : a huge fried fish, without bones, was placed in the center and different types of vegetables were set around it. Salt and vinegar flanked its head and five different kinds of bread were placed at its tail. Upon one bread were placed five pomegranates, dates were upon another, olives upon a third, cheese upon a fourth and eggs graced the last. Sham'oon, the leader of the disciples, asked, "Is this food that of paradise or the food of this world?" Jesus' reply was, "This is food specially created for you, it is neither from paradise or this world. Allah said to it, "BE," and so it was."

The people asked for yet another sign in addition to the table, so Jesus ordered the fish to become alive which it did. The disciples told Jesus to eat from the food first, but Jesus refused saying, "Those who asked for it should eat from it." But the disciples feared to partake of the food, so Jesus called to the poor and said to them, "Eat from the provision of your lord, upon the invitation of your prophet and praise Allah upon it." The poor people fell upon the food and the disciples joined in, after which Jesus had to fix turns for the people, as they would all gather upon the table and cause congestion. The people ate from the table for forty days.

The Miraculous Ascent of Jesus to the Skies.

The Quran mentions the ascent of Jesus to the skies, in the following verse :

"Remember when Allah said, "O Jesus! I shall take you and raise you to Myself and clear you of the falsehood of those who rejected faith and I shall make those who followed you superior to those who rejected faith, until the day of resurrection. Then you shall all return to Me and I will judge between you of the matters upon which you disputed." 3/55.

Imam Qurtubi has explained this verse saying that the *waw,* meaning *and*, does not require *tartib* (the order of occurrence), thus the import of the verse will be, "I shall raise you to Me and clear you from those who rejected faith and I shall take you to myself after your descent from the skies."

Another three exegesis (tafsirs) to this verse given by the Mufassirs, are as follows:

The first is that the word ***'Mutawaffiyka'*** means ***"I shall take you, not in the form of death, but I shall take you away from those people towards Myself, by raising you to Me,"*** as the word *tawaffi* is used for taking and collecting, it is said in the context of*Tawaffaytu Mali* i.e. *"I took back my belongings."*

The second view is that the word '*Mutawaffiyka'* means, ***"I shall give you death,"*** and that death did occur as Jesus' soul was taken out of his body temporarily. Thus death overtook him for a short period of time, before he was raised to the skies.

The third view is that '***Mutawaffiyka'*** means *"I shall send you to sleep,"* as sleep is the 'twin sister of death' and the word '*wafa`t'* i.e. death, has been used for sleep in the following verse also:

"He is the One who takes your soul by night and hath knowledge of all that you do in the day." Quran, 6/60.

Imam Qurtubi concludes by taking the correct view as that Allah raised Jesus without death or sleep. Imam Tabari has also chosen this view.

Imam Qurtubi has made this point evident from the portrayal of Jesus' ascent, which he narrated at this stage in his tafsir as follows:

"The animosity of the enemies increased as Jesus' popularity abounded and so they made a firm intention to kill him. Once Jesus entered upon his disciples, who had gathered in a house, and Satan informed the enemies of Jesus' gathering.

Immediately, the enemies, arrived and stood outside the house, waiting for Jesus to step outside so that they could carry out their intention to kill him.

Jesus was informed by his Lord as to the situation, so he asked of his disciples, "Who is willing to go out of this house and be killed in place of myself and then be with me in paradise?" One of the disciples replied, "I am prepared to do so, O prophet of Allah." Thus Jesus gave the disciple his garment, turban and staff. The disciple donned Jesus' garments and Allah replaced his features with those resembling Jesus in appearance. As he walked out of the house, the enemy captured him, thinking he was Jesus and proceeded to crucify him. Angels were sent by Allah to protect Jesus and to raise him up into the heavens."

Quranic Denial of Crucifixion

Allah says,

> ***"They (i.e. the Jews) said, "We killed the Christ Jesus, son of Mary, the Messenger of Allah." But they neither killed him nor crucified him but it was made to appear so. Those who differ in it are full of doubt with no knowledge except conjectures to follow. They did not kill him of surety. Nay, Allah raised him up unto Himself and Allah is exalted in power, wise. And there is none of the people of the book, but must believe in him before his death and in the Day of Judgment he will be a witness against them."***

Quran 4/157-159

The first issue which these verses disclose is the claim of the Jews, that they had crucified I`sa (Jesus). The Quran, in formulating a verdict against this claim, has also disclosed the falsity of the Christian claim of crucifixion. The Quran has also thrown light on the cause of their error that a delusion had occurred and it was made to appear to them as such.

While the verdict of the Quran has contradicted the Jewish theory it has also clearly indicated towards the falsity of Mirza's claim of I`sa's death in Kashmir, as he did not die, he was raised up to the Lord. All these views are rejected as mere conjectures.

Then in the following verse the predestined descent has been disclosed with a view of the fact that all the People of the Book will ultimately believe in Jesus before his death, and to achieve this purpose he will return to this world. It will be at that eventuality, that the hidden plan of Allah will be fully unfolded to humanity at large and it will become a settled fact that Jesus, had not been crucified, as the Christians and the Jews claim, nor did he die in Kashmir, as Mirza Ghulam Ahmed Qadiani, the false prophet claims. It will be established of a certainty at that time in the future that he (Jesus) has descended bodily had also ascended in a similar manner previously.

A Summary of the Quranic Verses.

Thus it is understood how amazingly these few verses release all the knots of confusion, regarding the reality of descent as well as ascent, in a concise manner. Compare this with the bewildering array of contradictory beliefs, presented in Christianity, Judaism and Qadianism. The clear message of these Quranic verses are obvious and direct in their establishment of the falsity of the Christian and Jewish doctrines, and they also imply the erroneous and incorrect claim of I'sa's death to have occurred in Kashmir, by Mirza. The Verses abolish all the misconceptions which were introduced by the Christians and Jews, and positively express the fact that the false beliefs were given birth to, due to the people being deluded as to the true identity of he, who was crucified. The verses establish the true, pure and pristine image of I`sa's ascent to have taken place at that crucial moment.

In comparison to this, the Biblical sources have a great amount of contradiction, which will be enclosed to the honourable, truth seeking reader, in the last pages of this chapter.

CRUCIFIXION.

Christianity upholds that Jesus was crucified (killed upon the cross) in order to redeem the people of their sins and to atone for the Original Sin i.e. that of Adam.

There are many holes in this theory, as the Christians believe that God sacrificed His one and only begotten son for us mere mortals.

Firstly let us consider the events which actually took place at that time, according to the different beliefs presented in this book.

The Christian Perspective :

The Christians, as mentioned, believe that Jesus, their lord, suffered untold of pain, abuse and humiliation and finally death, just so that humanity could be absolved of their sins.

The Jewish View :

The Jews, on the other hand, hold steadfast to the belief, to this day, that they rightly crucified an imposter, one who falsely claimed to be a prophet of God.

The Qadiani Concept :

In Mirza Ghulam Ahmed's interpretation of the facts, we encounter a totally bizarre theory, in that Jesus is said to have somehow escaped crucifixion and fled to Kashmir, where he died later on in life.

The Islamic Belief :

In Islam we believe that Jesus was neither crucified, nor was he an imposter and neither did he flee elsewhere. Islam gives an easily acceptable, feasible and valid account of the actual events concerning Jesus.

Jesus was raised up to the Creator, one of his disciples was, by the command of Allah (S.W.T.), given the resemblance of him and crucified in his place.

Analysis of the Christian, Jewish & Qadiani Doctrines.

It is a matter of utmost concern that God would sacrifice His only son to free the wrongdoers (sinners), of their burden, without the sinners having to atone for their own sins, as the Church teaches its fellow Christians.

God the Sole Creator of the Universe, in who's hands rests the existence of life itself, good and evil. The Eternal Sustainer of all life forces, Who if He so wishes can forgive us our sins without the need to resort to such drastic measures. To inflict such severe pain upon his son : being pierced with spears so as to cause a grievious wound, to nail his hands and feet to the cross etc. is a form of torture one would not confer upon one's enemy, yet according to the church, God inflicted such savage treatment upon His own son, as is stated in the following quote from the Bible :

"....one of the soldiers pierced Jesus' side with a spear, bringing forth a sudden gush of blood and water." John 20:34.

Allah's Majestic Mercy.

For God nothing is impossible His oceans of mercy are so deep and vast that mountains of sins can drown in them without trace, if only one drop of His mercy was to fall upon this world, it would be sufficient for the sins of the entire nation to be forgiven. Therefore it is just not plausible that He would go to such extremes to rid mankind of their sins. Let logic prevail and the unacceptability of this far-fetched theory becomes so obvious as to cause doubt, in any mind capable of coherent thought.

A Reluctant Candidate for Crucifixion.

What is more is that Jesus, according to the Gospels, did not offer himself willingly and neither did he want to be crucified. He was arrested against his will, and prayed to God asking Him to let the calamity which was to befall him, pass away.

Jesus even asked his disciples to bring swords to prevent his arrest and upon the cross he actually reproached God for abandoning him, as is clear from the following extract of the Bible :

"Eloi, Eloi, lama sabachthani?" - "My God, my God, why hast thou forsaken me?" Mark 16:34.

Despite all this evidence from the Gospels themselves, of a very reluctant candidate for crucifixion, the Christians continue to portray the image of a voluntary crucifixion.

An Impostor, Justly Crucified by the Jews

As mentioned previously, the Jews believed and still continue to do so, that Jesus was an imposter and was rightly crucified. They believe that the promised Messiah is yet to come and the fact that Jesus was allowed, by God, to be crucified is proof that he was not what he claimed to be. They say that it is inconceivable for God to let His son or prophet suffer so much pain and humiliation. Even when Jesus is said to have been upon the cross and suffering such agony, the Jews continued to mock him and called out to him,

"Hail King of Jews.... save thyself and come down from the cross!" Mark 15:30.

"He saved others," they said, "but he can't save himself! Let this Christ, the King of Israel, come down from the cross, that we may see and believe." Mark 15:31.

An Unfeasible Fabrication to Preserve their Faith.

The fact that the one they believed to be Jesus, "the anointed one", was actually crucified, became a hard circumstance for the Christians to explain, therefore the theory of God sacrificing His only begotten son, for the redemption of every one's sins, became a necessity to fabricate.

What is hard to accept in this explanation, apart from the entire concept itself, is the justice in making someone else atone for the sins of others. God is a Just God, as is believed by all who have faith in Him whatever their religion, surely to say that He made His only son suffer such atrocities for sins he did not commit, is to say that God is guilty of a gross injustice? Surely this renders God an insufficiently perfect deity, thus annihilating any need to worship Him and making belief and faith in Christianity and any other religion unnecessary?

Also the fact cannot be avoided that if, as Christianity would have us believe, Jesus' death atoned for everyone's sins, then why has sin not been destroyed? This only proves that his painful death was suffered in vain, thus rendering one of the main events of Christianity without purpose.

<u>The Truth of the Matter.</u>

Now let us consider the explanation of the events of I`sa u pertaining to crucifixion, as told by Allah (S.W.T.), in the Holy Quran.

Here we have a total rejection of the Christian doctrine of crucifixion on the authority of God Himself. Islam teaches that the First Sin of Adam was forgiven, after he made the atonement for it himself. In Islam each individual will be held to account for his own sins, unless forgiven by Allah. This leaves no room for illogical beliefs such as another person suffering due to someone else's sins.

Allah has stated clearly in the Quran, that it was not I`sa who was crucified, but someone else in his place :

> ***"They uttered against Mary a grave false charge; that they said, "We killed Christ Jesus the son of Mary, the apostle of God." But they killed him not, nor crucified him, but so it was made to appear to them. And those who differ therein are full of doubts, with no (certain) knowledge except only conjecture to follow, for of a surety they killed him not. Nay God raised him up to Himself; and God is Exalted in Power, Wise."***3:52-59

To look at the explanation from the Quran, it is obvious that no contradictory beliefs have to be harboured by Muslims. For us the first chapter of Jesus' life upon Earth is clear-cut in it's portrayal - I'sa was born of a virgin; he was a prophet and messenger

of Allah, only; he never claimed to be God or a part of God and was not crucified, but raised up alive unto Allah, as is stated in the above verses of the Holy Quran.

The second chapter of I`sa's life upon Earth will begin with his descent, as is mentioned in the following verse of the Holy Quran :

> ***"And he, Jesus, shall undoubtedly be a sign for the coming of the Hour of Judgment. Therefore have no doubt about the Hour, but follow Me. This is a straight way."*** 43:61

A Logical Conclusion.

As regards the end of Jesus, the Muslim is quite at ease as he is with regard to his beginning. The Muslim believes that Jesus was neither killed nor crucified, but God raised him up to Himself in honour and grace. The mind of the Muslim is clear as far as the whole matter is concerned. The Quran has settled the disputes for him once and for all. The belief that Jesus was crucified raises a number of unavoidable inquiries. Some of these were mentioned previously.

Another excellent point, is that thousands of great heroes died, like Jesus, in promotion of their causes, worthy and otherwise. So if this violent death is going to deify the dead, humanity must have countless gods and deities and it would be arbitrary, on anybody's part, to confine such deity to Jesus alone, disregarding the other heroes who died in similar situations.

Contradictory Narration's About Crucifixion

[Mark15:25] It was the third hour, and they crucified him.

[John 19:14] It was the sixth hour, and he was not crucified yet, (he was in the Court of pilate)

[Math 27:32] They compelled Simon to bear the cross of Jesus.

(see also Luke 23:26 & Mark 15:21).

[John 19:17] Jesus was bearing his cross himself.

[Mark 15:21] They put Jesus on the cross.

[Peter 2: 24] They put Jesus on the tree. (See also Gal. 3:13)

[Mark 15:23] They gave him wine mingled with myrrh to drink.

[Mark 27:34] They gave him vinegar mingled with gall to drink.

[Mark 27:44] The two thieves who were crucified with him were Insulting him.

[Luke 23:39] One of the thieves was reviling Jesus, and the other rebuked him saying, "Do you not fear God? And then he said to Jesus, " Remember me when you come to your kingdom." Jesus said to him, "verily I say unto you, today you shall be with me in Paradise."

[Math 27:5] Judas went and hanged himself.

[Act 1:18] Judas fell headlong, and burst asunder in the midst, and all his bowels gushed out.

[John 20:1] The visitors to Jesus' grave: Mary Mag-de-le-ne only.

[Math 28:1] Mary Mag-de-le-ne and another Mary.

[Luke 24:10] Mary Mag-de-le-ne and another Mary and Jo`anna.

[Mark 16:1] Mary Mag-de-le-ne and another Mary and Sa-lo'-me.

[John 20:12] One woman saw two angels at the grave of Jesus.

[Math 28:2] Two women saw one angel.

[Luke 24:3] Three women saw two men.

[Mark 16:5] Three women saw one man.

[Luke 24:9] Mary the Mag-de-le-ne and Mary the mother of James and Jo'-an-na returned back from the grave and told the eleven apostles all of what they saw.

[Mark 16:8] Mary Mag-de-le-ne and another Mary and Sa-lo'-me returned back from the grave, and did not tell anyone anything because they were afraid.

All these contradictions are a clear, vivid and standing testimony upon the fact that I`sa's crucifixion has no concrete basis in the Bible, and it cannot be The Word of God, as His speech is free from contradiction. This can only be a manmade effort to fix the jigsaw puzzle of crucifixion.

Mirza's Declaration of I`sa's Death in Kashmir.

Mirza was the first person throughout history to invent the claim of Masih's burial at a specific place. The Jews claim that Jesus (the promised Messiah) has not yet set foot on earth and according to Christianity and Islam it is agreed that he was raised bodily to the skies within the different theological trend of each of these two religions.

It was another of Mirza's many confusing and conflicting claims with regard to I`sa that he extended his list by claiming that I`sa was put on the cross, and he either escaped safely or half dead, and slow death allowed him to make path to some obscure place in Kashmir where he died later on and was buried.

How surprising will it then be that the Christians, who have been well known for preserving the locations of the grave of their pious and prominent saints for centuries and also known for great depth of research of things to its roots did not discover what this single handed laymen , Mirza Ghulam Ahmed managed to discover!

Even the Jews who claimed to crucify Jesus, because he was not the Messiah of the scriptural prediction, did not manage to trace his grave.

Abdullah ibn Salaam has stated that the burial of Jesus will be by the side of the prophet (sallalahu-alayhi-wasallam) as is written in the Torah as one of the attributes of the latter (peace be upon him).

Only a place of tranquillity, serenity and sacredness like Medina is fit for a prophet of such sublime status and exalted personality and honour! This is the Islamic assertion, that Jesus has not yet died, that he is destined to reappear, will meet a natural death, and his grave will be beside the prophet's burial place in Medina.

There were many occasions when debates heated up the atmosphere between the prophet and the Christian monks and priests on the nature of divinity, but not once did the prophet assert that I`sa had met his natural death, as if it were a fact, it amounted to an irrefutable argument against the alleged divinity.

Mirza has no sound argument or historical evidence to support his claim. His arguments are arrogant and devoid of reason and sense . See it for yourself by reading his following remarks

" It is unjustly said about the person (Jesus) who is buried in the locality of Khanyar, Srinagar, Kashmir, that he is sitting in the heavens, Alas! How great an injustice! God in keeping to his promise has the power over everything but he can never send a person to this world the second time whose first coming caused so much harm that it ruined the world.

(Dafe Bala/Ruhani Khazain, Vol. 18 p235)

When Mirza said that Masih was lying buried in a grave in Mohalla Khan Yar, in Srinagar (Kashmir), this turned out to be Yuza Asef's grave, but Mirza insisted that

the reason for his insistence was that thereby he would ask the people to take it for granted that the 'Cross' had been broken.

Then he went one step further, claiming that he had killed the god of the Christians, when he said,

> "In fact our purpose in life is twofold; one, to kill a prophet and second, to kill Satan".

(Malfoozat, Vol. 10, p.60).

<u>The Descent of Jesus.</u>

The descent of Jesus, just before the end of this world, has been mentioned in both of the primary Islamic epistemological sources, the Quran and Hadith.

This doctrine of I`sa's (Jesus') descent is shared by both major religions, Islam and Christianity. The Hadith of the prophet Muhammad have given a full detailed account of I`sa's descent, of how, when and where it will occur and what the situation of that time will be etc. The prophet Muhammad (sallahu alayhi wasallam) intelligently and intentionally treated this matter of descent with the importance it deserves and the details it requires elaborately, so that the people can make an accurate choice and distinguish between the true Masih and the false Masih and imposters without the slightest doubt or misconception.

<u>Predictions of False prophets and Messiahs in Islam and Christianity.</u>

> ***"Muhammed is not the father of any man among you, but is the messenger of ALLAH and is the SEAL on all prophets; and ALLAH is aware of all things."*** **(33-40)**
>
> ***"This day, I have perfected your faith and completed all my favours upon you; and have chosen ISLAM for you as your religion."(5/5)***

Hazrat Abu Hurrairah (Allah be pleased with him) narrated that Allah's Messenger e said;

> ***"Certainly my example and the example of prophets earlier than me is like the example of a palace most elegantly and most beautifully constructed by a person except (That he left in it) a space for a break in one of it's corners and that made the people (who were) going around it wonder (at its beauty) and exclaimed (in consternation)***

"Why is there no brick in- laid here?" The prophet e ***said; " I am that (corners last) break and I am the last of the prophets."***

Its narrated by Hazrat Thauban (Allah be pleased with him) that the prophet (sallahu alayhi wasallam) said; "in my Ummah there shall arise thirty liars, each of them will pretend that he is a prophet, but I am the last of the prophets; there is no prophet after me."

Hazrat Ibn Masood (Allah be pleased with him) has narrated that Prophet (sallahu alayhi wasallam) said; "The Doomsday would not happen until 30 kazzabs (anti-Christs) each of them will pretend he is a prophet; Although I am the last of the prophets there is none after me."

When the prophet (sallahu alayhi wasallam) said that***, "I am the last prophet; there is none after me,"*** he instantly warned his Ummah that there would arise liars claiming prophethood, as has been mentioned in the last Ahadith. This being so, when you look into Muslim history, you come across similar incidents of liars claiming prophethood. The Muslim Ummah not only strongly refuted the deceptions of such liars, but sacrificed their lives for the protection, honour and grandeur of KHATEM UN NABIYEEN.

If we cast a glance at the Bible, we find relevant verses which are to our amazement and astonishment, similar to the Hadiths of the prophet Muhammad (sallahu alayhi wasallam), in the sense that they both give a clear description of the distinctive features of the true Messiah and that both have warned the people to be aware of the emergence of false Messiahs, pretenders and imposters.

Similarly the Bible has also warned the Christians by recording the following statement:

‘*If a man shall say unto you, Lo here is Christ, or there; Believe it or not. For there shall arise false Christ’s and false Prophets, and shall shew great signs and wonders; in so much that if it were possible, they shall deceive the very elect*.’ (St Mathew 24:23, 24)

As he sat upon the Mount of Olives, the disciples came unto him privately saying,

"*Tell us when shall these things be? And what shall be the signs of thy coming and of the end of the World?" Jesus answered and said unto them, "Take heed that no man deceives you. For many shall come in my name, saying, I am Christ, and shall deceive many*."

The Descent of I`sa in the Quran

There are four Verses in the Quran which elaborate upon the subject of I`sa's second coming which is a basic belief and creed shared by Muslims and Christians. There is no possible doubt in the descent of I`sa for a true believer, as it has been mentioned in the Quran and the Hadiths of the prophet have explained and expounded upon it, especially the Hadith of Abu Hurayrah in explanation of the verse 4/159 :

Abu-Hurariah said that the prophet Muhammad said,

> ***"By him in whose hands my soul rests, surely Jesus, Son, of Mary will soon descend amongst you and will judge mankind judiciously, by the law of the Quran, as an honest ruler. He will break the cross, kill the pigs and abolish jizya. Money will abound in such excess that no one will wish to accept it. A single prostration to Allah, in prayer, will be better that the whole world and all it contains."***

Abu Hurayrah, the narrator, added, "If you wish, you can recite this verse from the holy Quran:

> "***And there is none of the people of the book, but must believe in him (i.e. Jesus as an apostle of Allah and a human being), before his death, and on the Day of Judgment, he will be a witness against them."*** Quran 4/159

The reporter, Abu Hurayrah considers it important enough to be graded as a Quranic prophecy. We can thus imagine the degree of authenticity that may be attached to a prophecy which occurs in the traditions with solemn affirmation and is also mentioned in the Holy Quran.

Overall, the said verse indicates that Jesus has not descended yet and a time will come when the people of the Book will believe in him without hesitation. The distinguished Companion of the Holy Prophet , Hazart abu Hurayrah in the course of narrating a tradition relating to "descent" has averred that if a parallel to it is required, one is to be found in the Holy Quran.

As a result, we find that the descent of I`sa is mentioned in the Quran and the Hadiths have supported it in effect with detail.

According to most of the commentators, the second coming of Jesus Christ has been referred to in this Quranic Verse. The meaning of the verse is, therefore, that before the death of Jesus Christ (certainly after his second coming) all the Jews and Christians will believe in him as a Messenger of God. The Jews will accept him as the true Messiah because he will have killed the imposter Messiah and will have cleared all the doubts in the minds of the Jews, about the validity of his position as the Messaih by his second coming. The Christians will accept him as a messenger of Allah instead of being His son or godhead because he will himself tell them that he was not the son of God, he was simply a messenger of God.

Other Quranic verses which refer to the descent of Jesus are those which have mentioned Jesus' speech in infancy and manhood. The verses are as follows :

> ***"Remember the time when the angels said, "O Maryam (Mary)! Allah rewards you with the glad tidings of a word from Him, whose name is Masih, I`sa (Jesus) alayhis salaam, Son of Maryam honoured in this world and in the hereafter and he will be from those who are close to Allah and he shall speak to people from the cradle and in manhood and he shall be from the righteous ones." 3/46.***
>
> ***"Remember when Allah said, "O I`sa (Jesus) alay his salam, Son of Maryam (Mary)! Remember my favour upon you and your mother, when I strengthened you by the Angel Gabriel, so that you may talk to the people in the cradle and in manhood."*** 5/11**.**

Jesus' speech in manhood, mentioned in the above verse will take its form after his descent, as the word *Kahl*, which appears in the above verses, is used to refer to the age above forty and Jesus' ascent was at the age of thirty three. The inference therefore is that he had not yet spoken during manhood. When he descends, Jesus will be thirty three years of age, and will live in excess of the age of forty, thus this will be the time of his speech in manhood, as predicted above.

In these two verses the most important statement is that Jesus Christ will speak to the people in his maturity and this fact has been referred to in these verses as a miracle of Jesus and a special bounty of Allah bestowed upon him. It may be pointed out that speaking in childhood while one is still in the cradle is undoubtedly a miracle and great bounty of God conferred upon Jesus.

Even some of the apocryphal Gospels described him as a preacher of the divine message while still an infant. But the second part of the statement, that he would speak in maturity is not anything even worth mentioning in normal conditions. The

fact that it has been repeatedly highlighted in the Quran shows that concerning Jesus, it will be a miracle and not an ordinary event.

We know that the former prophetic career of Jesus lasted only about three years, from thirty to thirty three years of age. This shows that he had not reached the age of maturity, which is normally taken to be after mid-forties. This clearly shows that for him the speech in the age of *'Kahl'* i.e. maturity, is yet to come and hence its extraordinary nature.

The following verse also confers upon I`sa the eschatological role of descending prior to Doomsday.

> ***"When the son of Mary is held up as an example, behold your people, raise a clamour at it (in ridicule); they say, "Are our gods better or he?" This they set forth to you only by way of disputation. They are, but a contentious people. He was no more than a servant. We granted Our favour upon him and We made him an example to the Children of Israel. And if it were Our will We could make angels from amongst you succeeding each other on the earth. And he (Jesus) shall undoubtedly be a sign for the coming of the Hour of Judgment. Therefore, have no doubt about the Hour but follow Me. This is a straight way*** (Quran, 43: 57-61)

This verse is understood to refer to the second coming of Jesus Christ towards the close of this world. Where the major signs of the approaching of the day of Judgment have been mentioned in the Hadiths, they also include the second coming of Jesus. Therefore, his coming will be a sign of the fact that the Hour of Judgment has come very near. In this verse the word *'Alam'* or *'Elm'* can be pronounced in two different ways. If it is pronounced as *'Alam'* it would mean sign, as we have already translated. It can also be pronounced as *'Elm'* which means knowledge. In this latter case, it gives the same signification, that the second coming of Jesus amounts to the definite knowledge of the fact that the Hour of Judgment has come very near.

It may be noted that this interpretation is based on a Hadith of the Holy Prophet himself. It is reported in the Sahih of Ibn Hibban on the authority of Abdullah ibn Abbas that the Messenger of Allah (peace be upon him) has said that the phrase "Knowledge of the Hour" means the descent of Jesus, son of Mary before the Day of Resurrection.

<u>A summary of Jesus' Descent in the Quran.</u>

There is no indication in the Holy Quran that the Jews had ever put forward to the Holy Prophet of Islam (sallallaho alaihe wasallam) any dispute about the return of Jesus Christ, as in the light of their belief Jesus has not yet set foot upon the Earth. The one they killed, they still continue to believe to be an imposter, therefore no such question concerning the **return** of Jesus, could arise at all.

The Christians, who believed that Jesus had been bodily lifted also believed in his future re-appearance as a corollary of faith. The result is that in the time of our Holy Prophet the issue as to the descent of Jesus was not actually raised from any side and it was not necessary for the Holy Quran to have given a positive verdict in specific terms. It is thus patently wrong to suggest that since the word "Nuzul" (descent) does not occur in the Holy Quran it is not possible to entertain such belief. But people like Mirza, who talk like this are not preparing to put faith in "Rafaa" (ascent), and claim that I`sa died a natural death in Kashmir, although it has been mentioned repeatedly in the Holy Quran that he is to descend once more

<u>Descent in the Light of the Hadiths</u>

Taking into consideration the fact that Mirza Ghulam Ahmed Qadyani has denied the descent and second coming of I`sa (alayhis sala`m), this subject will covered with thorough detail.

<u>The status of the Hadiths on Descent</u>

Imam Tuwayjari has stated that there are fifty five *Marfu* Hadiths on this subject, and most of which occupy the status of *Sahih* (Perfect) and the rest are *Hasan* (Good). Imam Suyuti has mentioned sixty five in his book, *'The Descent of I`sa in the Last Era'* and Allahmah Muhammad Anwar Shah Kashmiri has gathered seventy five Hadiths and thirty six narrations from the Sahabas referring to the descent of I`sa and Sheikh Abdul Fattah Abu Guddah, who has carried out valuable research work on this book has added another ten Hadiths which came to his attention during the research. There are still some Hadiths which were not included by them. Due to all these Hadiths the scholars have unanimously agreed that the Hadiths on the subject of I`sa's descent have reached the count of *Mutawatir*. Great Mufassirs such as Imam Tabri, Imam Alusi and Ibn kathir have stated in their tafsirs, when clarifying the verses indicating towards I`sa's descent, that the Hadiths on this subject have reached *tawatur* and the Ummah has unanimously agreed upon this. All major books and compilations of Hadith have narrated part of these Hadiths including the six most

commonly accepted and authentic books, popularly known as *'Sihah Sittah'*. Many scholars like Allamah Shawqani, Allamah Kawthari and Allamah Anwar Shah Kashmiri have written books compiling just the Hadiths on I`sa's descent.

The status of Mutawatir(The Recurrent Hadith)

The Hadiths of the prophet Muhammad referring to the subject of Jesus' descent, have been met with all the requirements of *Mutawatir* Hadiths. Muslim scholars have invested a tremendous amount of endeavor in establishing and developing an elaborate science of Hadith and a thorough system of scrutiny, examination and criticism to test the validity and authenticity of each Hadith. These regulations and principles were quite unique to the ancient world and have no parallel in the present scholarship. These rules and principles were focused on both internal, the text (MATN) and external scrutiny, which is the chain of narrator's and transmitter's (ISNAD).

The highest category of the Hadith, determined on internal examination and scrutiny is *Sahih* (Perfect and Sound), and the highest degree of Hadith, determined on the external (isnad, chain of transmitters) scrutiny is *Mutawatir*.

The *Mutawatir* also enjoys the status of *Sahih* because anything reported by a large number of narrator's in each stage must meet the requirements of a sound and authentic Hadith.

Definition of Mutawatir (The recurrent Hadith)

A *Mutawatir* Hadith is a report of such a large number of narrators (at different times) that their agreement upon a lie is inconceivable. The condition must be met in the entire chain from the origins of the report to the very end.

Conditions Of Mutawatir Hadith

There are four conditions which must be present in a Hadith for it to reach this category:

- At least four different persons must have narrated this Hadith (Although there is a difference in opinion about the required number, ranging from four to several hundreds.)
- It has to have been impossible for these four or more to have concurred on a lie.

- They must have narrated the Hadith from similar people (the first two conditions being applicable) from the beginning of the chain of transmitters until the end of it.
- Their narrations must rely on the mind and the senses, not the mind only, because the mind might be mistaken (as imagining something to have happened).

All these conditions are met in the Hadiths referring to the descent of I`sa reported from the prophet Muhammad (sallaho alayhi wasallam), thus their authenticity is without doubt.

<u>The status of Mutawatir Hadith in authenticity</u>

Mutawatir Hadith is decisive in its certainty and produces knowledge with certainty. Due to the overwhelming number of narrators and transmitters in all stages, the human mind reasonably fails to doubt it's veracity, authenticity and their conspiracy upon a lie, thus it will occupy the highest legal status and scriptural authority next to the Quran.

In the view of Muslim scholars any Hadith which has been transmitted by *tawatur* and whose reporters based their reports on direct, unambiguous, perception, unmixed with rationalization would produce knowledge with certainty.

The technical word for that knowledge applied by *Mutawatir* is *Qat i` uth thubut*(decisive in its certainty). The beliefs established by *Qat i` uth thubut* will become articles of Faith and its denial will lead one out of the fold of Islam. The Hadiths on the subject of Jesus' descent have been reported with all the conditions and requirements of *Mutawatir*, which does not allow any doubt in its highly regarded legal status and scriptural authority and authenticity. As a result the denial of the second coming of Jesus will be the denial of an essential Islamic element and article of Faith, which will stop one from remaining a Muslim.

<u>The Hadiths Pertaining to I`sa's Descent</u>

Where the Quran takes one aspect of Jesus' life, his first coming, the Hadiths take up the duty to deal with the other phase of his life i.e. his second coming, in considerable detail.

The Prophet I`sa e gave glad tidings of the coming of Prophet Muhammad so the Prophet Muhammad in exchange, gave the tidings of his second coming.

The marvelous features of the promised Masih (Messiah) stated in the Hadiths have been enumerated and distinctly elaborated upon, with the chief object and main purpose of facilitating and providing the believers and fellow Muslims with a true criterion for discerning and recognising the Messiah whenever he comes.

The Hadiths throw light briefly upon his past life and with more details on his future role and achievements, so that no doubt remains about his identity. He will be that same I`sa of Bani Israel (Israelites).

Although Jesus' descent has been mentioned in many Hadiths, only some will be given here, in order to steer clear of a excessively lengthy composition of this book. The Hadith of Abu Hurayrah has just been mentioned earlier on. In addition to it, Imam Bukhari (d.256/834)and Imam Muslim (d.261/839) have recorded the following Hadith:

> ***"Imam Bukhari has narrated upon the authority of Abu** Hurayrah**h**, **that the prophet Muhammed said, "By He in whose hands my soul rests, Jesus, the Son of Maryam (Mary), is to descend amongst you as a just ruler. He will break the cross, kill the pig, abolish Jizya and wealth will increase to such an extent that one prostration will be more valuable than the whole world and all that it contains."***

The Holy Prophet would not have testified to the event of Jesus's descent using an oath to emphasise his point, in the above Hadith if it would not be something out of the order of nature. It follows that by the suggested re-appearance of Jesus, it certainly does not mean the ordinary birth of a human being which has nothing unusual about it requiring affirmation upon an oath.

Certain features of the future role of I`sa have also been related in this Hadith in order to show that his will be an extra-ordinary personality, and that he is destined to play the role of a mighty, just ruler, who will destroy the power of modern Christianity, materially and spiritually.

He will annihilate the biggest emblem of that religion, the Cross. In the wake of this moral revolution will follow immense increase of benefits, so that on the whole, these features of his rule will amount to an overwhelming testimony to his being the same Jesus Christ who had been sent to Bani Israel.

This Hadith also informs one of the state of affairs which will prevail in that era. Riches will become so abundant as to render people reluctant in coveting them. Wealth will abound to such an extent that people will begin to reject it. In contrast to

this, one prostration (Sajdah) to the lord, will become so precious as to render it more valuable that the entire world and all it contains

The reason for this attitude is that I'sa , will convince the people that the Day of Reckoning is nigh and that hoarding worldly possessions will be a futile action. Thus the people will realise that wealth, which will be left behind, will not aid them in their quest for a better rank in the Hereafter, but that prayer and worship no matter how less in amount, will still help in gaining them status in the gaze of Allah. Hazrat I`sa's descent will assure them of the closeness of the Day of Judgement, thus encouraging them to abstain from sinning. Secondly, Hazrat I`sa's guidance, converting vices into virtues, will tend to brighten human values of devoutness to Allah. Thus, with the world, having disgorged its fortunes, and poverty having disappeared, nobody will be left to accept alms and *zakah*. In this situation *salaat*, as a means of attaining Divine proximity, will take precedence over worship through alms and charitable deeds. Therefore, one prostration on ground will carry more value than all that the world would offer. Conversely, the situation during Mirza's time was one of greed, so much so that vices, in all forms, were ever increasing, causing corruption of the society.

Mirza's distortion of this Hadith.

Mirza says,

> "The next sign is that when the promised Messiah comes, he will break the cross, kill the swine, kill the one-eyed Dajjal, and to instantly cause to die whichever disbeliever his breath reaches. So the actual truth of the sign, which is meant to be spiritual, is that the Messiah by coming to the world, will trample under his foot the splendour and glory of the Christian religion. And those who have the shamelessness of swine and the filthiness of frogs will have to face the established proofs and will be destroyed (intellectually). And those who see things with the eyes of the world, and have no religious eyes whatsoever, rather like an ugly tent (sic) sticking out. They should be convicted with the sharp edge of clear arguments and their rejecting selves will be destroyed by him and not only such one-eyed people but every disbeliever who looks down upon the religion of the Holy Prophet will be destroyed spiritually by the powerful breath of the Messiah's proof and arguments. Thus, all these statements are metaphorically meant, and they have been opened (clearly revealed) to this humble servant".

(Izalalah-I-Awham, p.142)

Imam Muslim(d.261/839) has narrated from the authority of Hudhaifa Ibn U said Ghifari, that he reported,

> ***Allah's Messenger came to us all of a sudden as we were (busy in a discussion). He said, "What do you discuss about?" They (the Companions) said, "We are discussing about the Last Hour." Thereupon he said, "It will not come until you see ten signs before," and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Maryam (Mary), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly."***

Imam Bukhariand Imam Muslimhave state that the prophet e said,

> ***"How will you be when Jesus, Son of Maryam, will descend amongst you and your Imam (leader) will be from you?"***

Imam Muslim has narrated by the authority of Jabir bin Abdillah that the prophet said,

> ***"There will always be a group of my nation who will prevail upon the truth until the day of Judgement, then when I'sa (Jesus)*** u***, son of Maryam (Mary) will descend their leader will say "Come forward O I'sa !" I'sa (Jesus) alayhis salaam will say, "No, some of you are leader's of others amongst you, as a token of honour for this nation."***

It is narrated by the authority of Ibn Omar that the prophet said,

> ***"How can this nation be destroyed, as I am at its beginning and I'sa (Jesus) alay his salam, son of Maryam (Mary) is at its end."***

These traditions show that the descent of Jesus is sure to take place and there are great benefits latent therein for the Muslim people. Though the people of all previous apostles invariably stood between two prophets, but since formerly every apostle had his own people the subsequent prophet could no be included in those people. For instance, our Holy Prophet appeared after the birth of Christianity, but since he had his own body of followers he cannot be said to stand at the end of the followers of Christ in his times. The position of the Muslim people is appreciably different in this respect. While our Holy Prophet e stands at the head of these people Jesus Christ will not re-appear among them as their apostle or law-giver nor will he have a separate set of followers, thus he can rightly be included among the last batches of Muslim people and become a select source of blessings for them.

The tradition in question also reveals that the Jesus who is destined to come at the end is the same Prophet of Bani Israel who will not be born among the Muslim people.

All these Hadiths also refer to the descent of Jesus and his second coming, which is the eschatological role of Jesus, and they expound upon the brief account of his eschatological role given in the Quran.

<u>I`sa's Descent in the Bible</u>

The bodily ascent of I`sa is a belief shared by both, Muslims and Christians within the trends of their own religions. According to Islam, I`sa u was not crucified, he was raised up to the heavens and according to Christianity , he was crucified and then raised up before death. As ascension calls for descent, descent has also become an article of Faith in Christianity. The overall scriptural importance of the matter is indicated in the following extracts from the Bible :

> *"And as he sat upon the Mount of Olives, the disciples came unto him privately saying, "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" And Jesus answered and said unto them. "Take heed that no man deceive you. For many shall come in name, saying I am Christ; and shall deceive many. And you shall hear of wars and rumours of wars; see that ye are not troubled, for all these things must come to pass, but the end is not yet. For Nation shall rise against Nation, and kingdoms against Kingdom ; and there shall be famines, and pestilence, and earthquakes, in diverse places."*
>
> (St. Matthews Chapter 24, Verse 3-8)
>
> *"Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christ's, and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive every elect. Behold, I have told you before. Where if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east; and shineth even unto the west; so shall also the coming of the Son of man be. For where so ever the carcass is, there will the eagles be gathered together.*
>
> *Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light , and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory."*

(St . Matthews, Chapter 24, Verse 23-30)

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (St . Matthews, Chapter 24, Verse 32-33)

"And when he spoken these things, while they beheld, he was taken up: and a cloud receive him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said , "Ye men of Galille, why stand ye gazing up into the heavens? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into the heavens."

(The Acts of the Apostles, Chapter1, Verse 9-11)

<u>The Wisdom of Descent</u>

The Quranic verses which indicate very strongly towards Jesus' descent, also throw light on the purpose of his descent.

1. Jesus' descent will be an acknowledgement and a sign for the coming of the Hour of Judgement.
2. Jesus will bring war to an end.
3. Jesus will call the people to one religion ,and will succeed, as only one religion will prevail, which is Islam. He will combat all other religions until they are wiped out from the surface of this earth.

The Hadiths give Jesus the role of an annihilator of Dajjal, the latter who will be the most powerful agency for misguiding mankind, which the world has ever seen. Such a monster can only be successfully encountered by one who is gifted with such extraordinary spiritual power, which is only possessed by a prophet.

An example of Ibni-Sayya`d may be cited to elucidate the point. He had revolted against Islam in the days of our Holy Prophet and Hazrat Umar offered to go and fight him. The Holy Prophet declined the offer saying;

"If he is the same Arch-Dajjal who has been spoken of in the prophetic predictions then you will not be able to overpower him."

Since even a great companion like Hazrat Umer was not considered to be a sufficient match we can easily infer that only a person possessing special spiritual power and capabilities i.e. a Prophet must be chosen for the task of ending the Arch-Dajjal, and this honour will be entrusted to the prophet I`sa(alayhis sala`m). Accordingly, we find that even on such important occasions none among believers was raised to the rank of a prophet, and a foregoing prophet had to be recalled for the said purpose, i.e. I`sa u, who will descend and fulfill this task, as the Dajjal (Anti-Christ) will melt away by the over flowing spiritual power of I`sa's breath (sallallahu ala Saayyidina I`sa).

Mirza's Denial of I`sa's Descent

Mirza Ghulam Ahmed (1839-1908) of Qadiyan, in his early life believed in the reappearance of I`sa that is why we find in his early writings, references, which support this belief and support it.

In Barahin-I-Ahmadiya, commenting on the following Quranic verse:

> '***He is who has sent his messenger with guidance and the religion of truth, that he may make it superior to all religions, and Allah is all sufficient***. **(AL-FATH 48/28)**

Mirza says, "This verse at this stage gives us an indication of the advent of Jesus in his full glory. In other words if the people are not going to accept the soft-natured, gracious and righteous approach and they reject that the truth has become manifest through arguments, clear proofs and clear verses, then, (they should know) that truth will dawn when God will make use of harshness, heavy handedness and strength against the evil doers and Jesus will descend upon this earth in all his all conquering magnificence." (Barahin-I-Ahmadiyyah, Vol. 1. P601)

He also admitted that the predictions of I`sa's Second Coming were of a first degree and order, which everyone had admitted unanimously.

He says, "The manner in which the predictions have been written in the *Sihah* (the most authentic collection of the Hadith) no prediction is proven to be equal to it. It enjoys the highest status of *tawatur.* The Gospel also endorses it." (Izalah-I-Awham. Vol. 2 P400)

In a later stage of his career Mirza declared to be the promised Messiah and was therefore confronted with the need to present proof in order to validate his claim. He therefore resorted to first, denying the miraculous Second Coming of I`sa (Jesus) by innovating the unknown history of I`sa (Jesus) fleeing to Kashmir in order to escape the punishment of crucifixion, where he lived for many years, died there and was buried there.

Mirza says,

> "The belief regarding the descent of Jesus is not a part of our faith, nor is it one of the fundamentals of religion. But it is one prediction among hundreds, which has no relationship with the reality of Islam." (Izalah-I-Awham. Vol. 2 P170)

In the above-mentioned quotation Mirza has denied the belief of Jesus' descent to be an article of faith. He has also denied and refuted it to be a unanimous agreement in the following statement,

> "If by unanimity, the unanimity of the companions of the holy prophet is meant, then this is an accusation on them. They had no knowledge of this new belief that Jesus will come to the world a Second time. After all, if this was their belief, then why did they shed tears (on the death of the holy prophet) and agreed with the subject matter of this Quranic verse, 'Muhammad is no more than a messenger (of God). Many messengers passed before him."
>
> (Haqiqat al-Wahy, P34)

The Hadiths on I`sa's descent have been narrated by more than thirty companions of the prophet Muhammad (sallahu alayhi wasallam). This itself is evident upon the companions' unanimous agreement, which has been denied by Mirza and he has tried to support his claim by baseless reasoning such as why they shed tears upon the death of the prophet Muhammad (sallahu alayhi wasallam). Mirza's denial took its full expression in his last works like the last volume of the Brahin-I-Ahmadiyyah, which was written a year before his death.

He says in this,

"In spite of such an explicit verse of the Quran, how is it possible to accept that Jesus Christ lived for 2000 years, or more, for an indefinite period, in the heavens, instead of the earth. It amounts to a nullification of the Quran." (Damimah Barahin-I-Ahmadiyyah, Vol. 5, P394)

Mirza Ghulam Ahmed used all the tools at his disposal to remove I`sa from the scene, because he viewed Jesus as the one competing with him for the position of Messiah. His following remark is a true testimony to this, as he says,

> "Now it is clear that when the Messiah has died, neither he can appear after death nor has the Quran given any news of his coming to life again." (Izalah-I-Awham P278)

<u>Mirza's Distortion of the Hadiths.</u>

Any reasonable person who reads Mirza's writings would clearly notice the confusion it contains and would find it conflicting and a mass of contradiction. One would be amazed how his followers can accept such adverse material.

The Hadiths clearly refer to a definite person, who is the son of Mary (and not the son of Chirag bibi!) which has been misinterpreted my Mirza, that these Hadiths refer to a likeness and replica of that definite personality.

The Hadiths also clearly highlight a physical descent from the sky, which has been misinterpreted, again by Mirza, that it refers to a metaphorical descent. The following two subtitles will elucidate upon these two distortions.

<u>(1) Mirza's claim to be the Likeness of I`sa (Jesus).</u>

Mirza says,

> "When the Ummah approaches fourteen centuries after the period of the advent of the Holy Prophet (P.B.U.H) the same calamities befell them as had befallen the Jewish people, so that a (divine) prophecy may be fulfilled, which had been made regarding them. In a similar way God, through his Absolute power and might, has raised, a replica of the Messiah to educate them about their faith. That Messiah who had been prophesized is this one (Mirza Sahib himself). Accept him if you wish." (Fath-I-Islam, P.10)
>
> "If someone asks as to what is the peculiarity and spiritual power in which this humble servant and Jesus son of Mary resemble each other, the answer will be that this is a collective peculiarity which has been placed in our spiritual power in a special way; one end of this series goes downwards and the other end faces upwards."

(Tawdih-I-Maram, P61)

"I have been sent like the one who was sent after *kalimullah* (Moses), whose soul was raised up into the heavens after undergoing great difficulties during the reign of Herodotus. Thus, when the second *Kalimullah*, (i.e. the Holy Prophet of Islam) who was, in fact, first in order and the leader of all the Prophets, and who came to crush other Pharoanic forces, and about whom it is written in the Quran:

> "***Verily, we have sent unto you a Messenger, as witness among you, as we sent a messenger unto Pharaoh***."
>
> (Qur'an, 73:15)

Likewise, the replica of the first *Kalim*, who was, in fact superior to him, was promised a replica of the Messiah. That replica was given the same power, nature and characteristics as the son of Mary was given. He was sent down in the fourteenth century, which is exactly the same span of time as was between the first *Kalim* and the Messiah son of Mary. This sending down is only in a spiritual sense and in the same manner in which perfect people rise up spiritually and they come down for the reformation of God's creation."

(Fath-I-Islam, P.8)

In the last sentence of the above remark, Mirza has misinterpreted the meaning of descent, which is a physical descent, claiming that it refers to a spiritual descent.

(2) Descent of I`sa (Jesus) is only Metaphorical. (According to Mirza.)

Mirza has denied the apparent, vivid and clear meaning of Jesus' descent and labelled it to be a metaphor, which refers to a metaphorical prophet, a replica of Jesus and his likeness.

Mirza says:

"There is a little difference between Muslim and Christian versions about the belief that the Messiah, son of Mary, was raised into heaven with his physical body, and that he will descend from heaven at some future time. I have written in this booklet that it is a false belief. I have also stated that the descent here does not mean the descent of the true Messiah, son of Mary. This is only metaphorical reference to a replica of the Messiah. According to the information and revelation of God, it is this humble servant. In this matter, it is very clearly stated in the Hadith

of the Holy Prophet, which Imam Muhammad Ismail Bukhari has recorded in his Sahih and narrated through Abu Hurayrahh. It is as follows:

"***What shall be your condition when the son of Mary will descend among you, and he will be an Imam (Leader) among you***."

Who will he be? He will be an Imam among you who will have been born in your midst. The Holy prophet has clearly stated in this Hadith that by the son of Mary you should not think that the true Messiah, son of Mary, will be descending, but this name is only metaphorically mentioned." (Tawdih-I-Maram, P51-56)

Any student of Hadith will be able to identify very easily without the need to magnify, how Mirza has misinterpreted this Hadith and distorted its meaning in order to use it as a tool of support to his claim. The correct wording of the Hadith as stated by Imam Bukhari & Imam Muslim is, ***"What will your condition be when I`sa (Jesus) will descend among you, and your Imam (Not he, meaning I`sa, as distorted by Mirza) will be from amongst you."***

Mirza changed the wording in its translation from ***'and your Imam will be from you'*** to '*and he (i.e. I`sa) will be an Imam among you'.*

The following Hadith is sufficient evidence to support this and gives a more clear picture of the situation.

Imam Muslim has narrated by the authority of Jabir bin Abdullah that the prophet (sallahu alayhi wasallam) said, "There will always be a group of people who will prevail upon the truth until the day of Judgement, then when I`sa, son of Mary will descend, their leader will say, "Come forward O I`sa!" I`sa will say, "No, some of you are leaders of others amongst you, as a token of honour for this nation."

These Hadiths clearly prove that the Imam or leader mentioned, does not refer to Jesus at all, neither do they indicate that I`sa (Jesus) will be from amongst them. They rather declare Jesus to descend and appear as an outsider and not from amongst them selves.

A thorough study of the Hadiths on the subject of I`sa's descent would reveal to the reader that the prophet has used four different types of words, (1) *Ba'th,* which means 'send'. (2) *Ruju*', which means 'return of I`sa (Jesus)'. (3) *Nuzul*, which means 'descent'. (4) *Khuruj,* which means 'appear'.

The second word clearly proves that this descent will be the second coming and return of a person who had arrived before, which is I`sa , Son of Mary, and no other metaphorical prophet or replica. It is a peculiar distinction of Islamic sacred scripture, and Hadith that it has avoided the usage of complicated metaphors, figurative and far fetched similes. Clarity and precision of expression are the inevitable features of this final and complete religion on Earth.

Jesus' Prophecies.

Mirza says,

> "Even if one prediction out of all the predictions of Jesus, dead God of Christians, is proved to be equal to this prediction of mine, we are ready to pay any damages. What were the predictions of that dejected man, only that earthquakes will come, famines will be there, wars will be fought. Allah may curse those hearts who prove the divinity of Jesus on the basis of such predictions and make a dead their God. Do not the earthquakes always come? Do not the famines always take place? Are not the wars always continuing anywhere in the world? Why after all this foolish Israelites (Jesus Christ) called these trivial things to be predictions? Only due to be teased by the Jews." (Zamimah Anjam-I- Atham, Qadian, 1922, P.4.)

Jesus Miracles a Reason for Divinity?

One of the strings which the Church grabbed at for support and evidence on the implementation of the divinity doctrine is that Jesus had divine powers, thus making him divine. He performed Miracles. If this form of reason and logic would be accepted, it would lead to the acceptance of many people as gods, who demonstrated miracles.

According to (II Kings 4:44) Elisha performed a miracle by feeding a hundred people with twenty barley loaves and a few ears of corn. Many other miracles of Elsiha as well as Elijah have been mentioned in Biblical sources, but divinity is not attributed to them or to other prophets who displayed miracles.

Even false prophets would do wonders and display miracles, as prophesised byJesus himself, *"For their shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the velry elect."*(Matthew 24:24)

Chapter Nine

JESUS AFTER HIS DESCENT

The holy Prophet has given the details of the acts which shall be accomplished by I`sa after his descent, as Imam Bukhari has narrated upon the authority of Abu Hurayrahh, that the prophet Muhammad said,

> ***"By He in whose hands my soul rests, Jesus, the Son of Mary, is to descend amongst you as a just ruler. He will break the cross, kill the pig, abolish Jizya and wealth will increase to such an extent that one prostration will be more valuable than the whole world and all that it contains."***

A similar Hadith on this issue is:

> ***"By Him in Who's hands my soul rests, surely Jesus, Son of Maryam (Mary) will soon descend amongst you and will judge mankind judiciously, by the law of the Quran, as an honest ruler. He will break the cross, kill the pig and abolish jizya. Money will abound in such excess that no one will wish to accept it. A single prostration to Allah, in prayer, will be better than the whole world and all it contains." Abu Hurayrah, the narrator, added, "If you wish, you can recite this verse from the holy Quran :" "And there is none of the people of the book, but must believe in him (i.e. Jesus as an apostle of Allah and a human being), before his death, and on the Day of Judgement, he will be a witness against them."***Quran 4/159

This Hadith expounds upon the justice of Jesus after his descent. Imam Nawawi(d.676/1254) has explained his ruling to be according to the laws of Islam and the teachings of prophet Muhammad . He will abolish Jizya, as it is a kind of payment given by the non-Muslims in lieu of safety and security. Hafiz Ibn Hajar (d.852/1430)has explained the reason behind this as follows: only Islam will be the acceptable religion at the time and thus those who do not profess the faith will not have the option of paying Jizya.

This Hadith has also mentioned that Hazrat I`sa's most important mission after descending on the earth, will be the reformation of his people who shall consist of his antagonists, the Jews and his protagonists, the Christians.

Maulana Sheikh Yusuf Ludhyanwi has stated that in those days, Dajjal will be the leader of all the Jews. Hazrat I`sa will first put him to death and then make an end to the Jews. Then he will turn towards the Christians and correct them of their misguided notions which stemmed from the beliefs of trinity, crucifixion and expiation. His descent in daylight, before all eyes, this very spectacle, will dispel the deification dogma. A human among humans, his physique will refute the dogmas of trinity, divinity, the cross and atonement. With a living Masih (alayhis sallam) around and spurious beliefs negated, the Christians shall pray to Allah for forgiveness. Naturally, they will all embrace Islam and destroy all the 'crosses'.

As most evils in society take root from pork-eating, Hazrat I`sa (alayhis sallam) will destroy swine. In this way he will uproot all destructive and harmful practices at religious and social levels. Christians, converted to Islam, will break 'crosses' themselves and also kill pigs and swine.

Could Mirza accomplish all this? How could he go against his swine-eating masters (the British rulers of oppression)? Does a vassal go against his lord?

The period he professed himself to be busy in breaking the cross, was an excuse made on his part for having no time to go to Haj. The fact remains that Christianity made great progress during that very period. He himself admits to this, saying,

> "When slightly over half of the thirteenth century had passed, then this group of Dajjals appeared. They continued to make substantial progress until the end of this century. Then, as Padre Baker Sahib said, Christians reached up to the pitch of five*lakh* (five hundred thousand) in India alone. It has now been estimated that one *lakh* men will become Christians in the next twelve years:" (Izala-e-Awha`m p 491)

The previously quoted Hadith of Sahih Bukhari has mentioned the words *Yadha-ul-Harb* as one great deed of Hazrat Masih u i.e.; he will put a stop to strife and war. Other Hadiths in which these words are used, profess to signify that the levy of Jizya will cease. Mirza mounts up his falsehood on the basis of this Prophetic saying and asks the Islamic Ummah to become obedient to the British Government. For this reason he declared that the holy wars waged against the British were *'Haram'* (forbidden.). On the other hand, this Tradition merely meant to say that after the arrival of Hazrat Masih all sorts of contention amongst one another will disappear, whether religious or secular. There will be neither enmity nor resentment, no squabbles, no fights. In this

situation, Jizya will automatically cease because religious feuds would have disappeared.

Distortion Of The Meaning of Breaking the Cross & Killing Dajjal

Mirza Mardud claimed to be receiving inspiration , maybe so, but not through a spiritual medium or a divine channel, but from an evil supplier, The Devil. The Devil had such an effect on him that he could not understand the crystal-clear meanings of Hadiths. One of his many distortions is as follows:

> "The next sign is that when the promised Messiah comes, he will break the cross, kill the swine, kill the one-eyed Dajjal, and to instantly cause to die whichever disbeliever his breath reaches. So the actual truth of the sign, which is spiritually meant, is that the Messiah by coming to the world, will trample under his foot the splendour and glory of the Christian religion. And those who have the shamelessness of swine and the filthiness of frogs will have to face the established proofs and will be destroyed (intellectually). And those who see things with the eyes of the world, and have no religious eyes whatsoever, rather like an ugly tent (sic) sticking out. They should be convicted with the sharp edge of clear arguments and their rejecting shelves will be destroyed by him and not only such one-eyed people but every disbeliever who looks down upon the religion of the Holy Prophet , will be destroyed spiritually by the powerful breath of the Messiah's proof and arguments. Thus, all these statements are metaphorically meant, and they have been opened (clearly revealed) to this humble servant".

(Izalalah-I-Awham, p.142)

The Prophet I`sa will rid of all evils and religions, not by disputation, as Mirza claims, but with the use of such spiritual powers that the predominant force of all evil at that time i.e. the Dajjal, will melt like candle wax just by feeling the breath of I`sa

THE KILLING OF DAJJAL

Imam Tirmidhi(d.279/857) has narrated that the prophet Muhammad said,

> "***Son of Maryam (Mary) will kill the Dajjal at the door of LUD." Imam Tirmidhi(d.279/857) then said "This is an authentic Hadith."***

Imam Muslim (d.261/839) has narrated from Abu Hurayrah , that he heard Allah's Messenger saying,

> ***"The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Madina (to counterattack them). When they will arrange themselves in ranks, the Romans would say, "Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them;" and the Muslims would say, "Nay, by Allah, we would never get aside from you and from our brethren that you may fight them." They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army), which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry, "The Dajjal has taken your place among your family." They would then come out, but it would be to no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus, son of Maryam (Mary) would descend and would lead them to prayer. When the enemy of Allah would see him, He would (dI`sappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by His hand and He would show them their blood on his lance (the lance of Jesus Christ)."***

Imam Muslim (d.261/839) has narrated from Abdullah bin Amr, who has reported that a person came to him and said, "What is this Hadith that you narrate that the Last Hour would come at such and such time?" Thereupon he said, "Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen." He then reported that Allah's Messenger said,

> ***"The Dajjal would appear in my Ummah and he would stay (in the world) for forty (I cannot say whether he meant forty days, forty months or forty years) and Allah would then send Jesus, son of Maryam (Mary) who would resemble 'Urwa bin Mas'ud. He (Jesus Christ) would chase him and kill him. Then people would live for seven years that there would be no rancour between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were***

to enter the innermost part of the mountain, this wind would reach that place also and that would cause his death."

These Hadiths prove that while the approach of The Day of Judgement is certain it is bound to be preceded by the descent of Jesus along with other signs. The Day of Judgement is not conceivable without his appearance before it. Secondly, each one of the pre-indications including the descent of Jesus, is a highly unusual event in itself.

It is obvious that the tremendous catastrophe of the ending of the Universe must be preceded by happenings of that nature. The attempt to bring these events in line with ordinary natural phenomena by esoteric explanations is to confess ignorance of the surrounding realities of the Day Of Resurrection. In one sense the attempt amounts to a veiled denial of the final event itself.

If the co-related signs of The Day of Judgement are not acceptable to sceptical minds, then the major event is of the same category to them and beyond their comprehension.

Sensible persons will do well to ponder over the matter with a cool mind as in the traditions the event of descent of Jesus Christ has been put down as one of the nearest precursors of the Last Day. It should be considered as part and parcel of the major happening with which the world is bound to be confronted.

The following is the description of that creature called Dajjal whose killing has been foretold by the Prophet .

As the Chief of Jews, Dajjal will first of all show himself off as a very holy man, then he will claim prophethood, next he will claim to be God. He will be one-eyed and **Kafir** or **Ka-fa-ra** will be inscribed on his forehead which every literate and illiterate Muslim shall be able to decipher. He will make his own paradise and hell. Seventy thousand Jews of Esfahan will accompany him. He will appear forth from the middle of Iraq and Syria and raise mischief right and left. For forty days he will cause turmoil in the world. First day of the forty shall be equivalent to one year and second day to one month and third day to one week and all the remaining days shall be of normal duration. He will travel fast like wind behind clouds. People out of fear will go into mountains.

Allah will give Dajjal leeway and capacity to rouse people to rebellion. Before his appearance there will be three exacting years, in the first of which rainfall will be less by one-third of the normal, leading to a shortfall of one-third in grain production; rains in the second year will be less by two-thirds, resulting in a shortfall of grain by two-thirds, until in the third year there will be no growth as not one drop of rain will fall. Beasts and cattle will die on account of severe famine and drought. On the other hand, rain will fall on lands of those persons who would have reposed their faith in

Dajjal. Therefore, their lands shall have vegetation and cattle shall return from pastures with filled bellies; those having no faith in him will be indigent and their cattle destroyed.

When Dajjal shall go over desolate places, he will order the land to throw its treasures out; consequently treasures will emerge and accompany him. He will tell a Bedouin, "If I bring your dead camels to life will you have faith in me?" He will reply, "Certainly!" Then, devils, appearing as camels, shall come before him. He will think that his camels have really become alive. Thus, bound by spells, he will believe in Dajjal as God. Similarly Dajjal will tell a person, "If I bring your father and brother back to life, will you believe in me?" He will say "Certainly"! Then he will go to the graves of his father and brother and there, devils with appearances of his father and brother, will come out to him and say, "Yes, this is God and do believe in him.". In this way, Dajjal, will mislead humanity and only Allah's chosen people will not be influenced by his deceit and trickery. Therefore the Prophet ordered, that on hearing about Dajjal's appearance people should run away from him.

At last Dajjal will turn towards Madinah Tayyibah. but will not be able to enter Madinah and will encamp behind the mountain of Uhad. Then, angels of Allah, the Exalted, will turn his direction towards the country of Syria and having gone there, he will perish.

At the time when Dajjal will be heading towards Syria, Imam Mahdi will be busy fighting a holy war with Christians on the front of Constantinople. Hearing that Dajjal had emerged, he would return to the country of Syria and will assemble his troops for a battle. At the time of 'Fajr' salat, when the congregation will be in a standing position before the start of prayers, Hazrat I`sa will descend. Imam Mahdi will bring him forward to lead prayers and will himself go behind, but Hazrat I`sa will order him to lead. After finishing prayers, Hazrat I`sa will go out to face Dajjal. Dajjal will run off upon seeing Hazrat I`sa and will start melting like lead. Hazrat I`sa (alayhis sallam) will overtake him at Bab-e-Lud (at present under Israeli possession) and kill him.

All these Hadiths give the image of Jesus' eschatological role as a contender of Dajjal.

Mirzas Distortion of this Hadith.

Because Mirza had counterfeited Masih, the need arose to make one artificial Dajjal also. This he did by means of a master idea. He announced that the group of Christian Padrees(a particular group of Priests) were the Dajjal. Qadianis believe in this but they know that Padrees have been here for centuries. They were existing even before the Prophete If they were Dajjal, wouldn't Prophet have said so and the fact could not be avoided of whether these Padrees matched the same description as the Prophet had foretold about Dajjal. If by any stretch of the imagination, Padrees are Dajjals, did Mirza's so-called Messiahship kill them? Do they not exist today? No logic is needed to disprove this. If Mirza's Dajjal has been killed where from is this multitude of Padrees and wherefore is Christianity making progress?

The Wisdom of the Killing of Dajjal and not Yajuj Majuj

Since the Jews mistook the true Messiah for an imposter, they are bound and doomed to believe in the false Messiah (Dajjal) after his appearance. The Christians accepted the true Messiah, but attributed him with divinity. Thus, I`sa will reappear and slay the false Messiah of the Jews i.e. the Dajjal and disclose the grave error of the Jews who treated him as a pretender and a false Messiah. He will also disclose the error of the Christians, who attributed divinity upon him, by killing the Dajjal who claimed to be a divine being and restored life to the dead and exhibited and demonstrated his own fire of hell and paradise. Incidentally, it will be demonstrated to the Christians that one who kills a false claimant of divinity, could not himself have made an untrue claim of divinity.

Besides this, it would also be a logical consequence of the Jewish claim to have crucified I`sa, that I`sa himself will reappear and assassinate their Arch leader Dajjal, and make them taste the outcome of having promoted the false belief of his own murder. If they still do not accept the truth, then the verdict of the Quran, that Jesus was not crucified, but raised to the heavens, would be practically justified.

We also know that Jesus could bring back dead birds to life by his breath. Allah who gave him this power can also convert his breath into a deadly poison for the Dajjal. It is also the Wisdom of Allah that while a terrible monster is unable to withstand even the might of Jesus's breath on the contrary the latter is found so helpless against Agog and Magog that he has to seek refuge in *Koh-I-Tur* (Mount Tur), thus the world will know that one who had been falsely clothed with divinity, is the executioner of a false claimant of divinity, but that he is a mere human being. Between this display of alternating power and weakness the Might of One Allah is indubitably demonstrated.

This will be the therapy initiated by Jesus : to fix the demented minds of those who attributed divinity upon him and to fill their hearts with the belief of pure monotheism, washing out whatever sickness existed therein.

<u>Jesus' Descent, a sign of The hour of Judgement</u>.

Imam Muslim (d.261/839) has narrated from the authority of Hudhaifa bin Usaid Ghifari, that he reported,

> ***" Allah's Messenger came to us all of a sudden as we were (busy in a discussion). He said, "What do you discuss about?" They (the Companions) said, "We are discussing about the Last Hour." Thereupon he said, "It will not come until you see ten signs before," and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary, the Gog and Magog, and land-slides in three places,one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly."***

The great commentator of the Holy Quran, Hazrat Shah Rafiuddin, in his well known pamphlet *"Ala`ma`t-e-Qiya`mat"*, has divided the preceding signs into two categories, minor and major. He has included the destined event of descent among the major signs for, according to various traditions, after the happening thereof, the coming of the Day of Judgement may be awaited like owners of cattle, who expect the birth of the young one every moment after the period of maturation is completed.

<u>The Reign of I`sa</u>

Abu Hurayrah reports that the holy prophet Muhammad said,

> ***"All the prophets of Allah are like sons of the same father whose mothers are different. I am nearest unto Jesus Christ. There is no prophet between me and him. Remember, he will certainly descend and you should recognise him as soon as you see him, for he will be of a medium stature, his colour will be red and white. The hair of his head will be straight and it will appear as if water is about to flow therefrom,***

although there will be no moisture in it. He will be clad in two grey sheets of cloth. Having descended (from the heavens) he will demolish the crucifix, slay the pig, abolish the jizya and the other religions will vanish giving place to Islam alone. Allah will destroy false messiahs during his reign and peace and comfort will prevail upon earth so that camels will graze with lions, tigers with oxen and wolves with goats. Children will play with snakes without causing the slightest injury to each. He (Jesus) will continue under the conditions so long as Allah wills and ultimately he will die, when Muslims will offer the funeral prayers and bury him."

Imam Muslim (d.261/839) has narrated from Nawas bin. Sam'an, who has reported a long Hadith from the Prophet regarding the time of Dajjal's arrival and his affairs, then the Prophet said,

"***It would be at this very time that Allah would send Christ, son of Maryam (Mary), and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, sonof Maryam (Mary), and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: "I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur." Then Allah would send Gog and Magog and they would swarm down every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say, "There was once water there." Jesus and his companions would then be besieged here (at Tur), and they would be so much hard pressed that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate to Allah, Who would send to them (Gog and Magog) insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which would not be filled with their (Gog and Magog's) putrefaction and***

stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrin camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing, and as a result thereof, there would grow (such a big) pomegranate that a group of people would be able to eat that, and seek shelter under its skin and milky cow would give so much milk that the whole party would be able to drink it. And the milky camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milky sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them."

This Hadith is also eschatological and it refers to the situation at the time of Jesus' second coming prior to the Day of Judgement.

Jesus' Pilgrimage.

Imam Muslim has recorded that the prophet Muhammad has given a clear account of the events of the prophet I`sa u after his descent. One of these events will be that he will perform pilgrimage and Umrah together. The Final Prophet, Muhammad said**,**

"By He in Who's hands my soul rests, I'sa (Jesus)u, son of Maryam (Mary) will raise his voice whilst reciting the supplication of pilgrimage whilst performing both ,pilgrimage and Umrah."

Imam Ahmed has narrated that the Prophet (sallalaho alayhi wasallam) said**,**

"I'sa (Jesus) alayhis salaam will arrive at Rawha,, then he will perform pilgrimage from it or Umrah or both together."

Mirza was not fortunate enough to perform Haj or Umrah, although he acknowledged that this would happen. When he was questioned as to why he did not perform Haj or Umrah,as predicted to be performed by the Masih in the Hadith, if he was the true Masih he claimed to be, his reply was,

"Our Haj will be at the time of Dajjal, when he will forsake his infidelity and deception and perform the *tawaf* (circumambulation) of the house of Allah, because according to Hadith, same would be the time for the promised Masih to perform Haj." (Ayyam-e-sulh, p.168).

In Mirza's *Malfoozat* (record of conversation), an objection was raised against him as to why he had not performed Haj or Umrah, he replied,

> "My first assignment is killing of swine and breaking of the cross. I am still killing swine: many swine have died but many hard cross are still left. Let there be some respite and disengagement." (Malfuzat Ahmediyyah, part 5, p.264)
> It is a well known fact that Mirza was not able to perform Haj and Umrah and died without doing so. This also proves that he could not have been the promised Masih and he does not fit this image also, given of I`sa by the last prophet Muhammad .

<u>`Isa's (alayhis sala`m)Burial in Madina.</u>

Ibni Kathir has stated that I`sa's demise will take place in Madina, where his *Janazah* (Burial) Salaat will be performed. He will then be buried beside the holy prophet Muhammad .

Imam Tirmizi has narrated from Abdullah Ibn Salaam, that he said the character of the prophet Muhammed and the fact pertaining to I`sa's burial beside him, was written in the Torah.

<u>Mirza's distortion of this Hadith.</u>

Mirza says,

> "It is unjustly said about the person (Jesus) who is buried in the locality of Khanyar, Srinagar, Kashmir, that he is sitting in the heavens, Alas! How great an injustice! God in keeping to his promise has the power over everything but he can never send a person to this world the second time whose first coming caused so much harm that it ruined the world."
> (Dafe Bala/Ruhani Khazain, Vol. 18 p235)
> Mirza has said that the prophet says, "The promised Masih will be buried in my grave; that is to say he (Masih) is the same as I!" (Kashti-e-Nooh p.15)
>
> Mirza says, "Possibly there may come some one who will resemble Masih, who may be buried near the mausoleum of the prophet"

(Izala`e Awha`m p.470)

It is evident from the manner of man Mirza was, that the privilege of setting foot upon the pure soil of Madinah Munawwarah and being granted the honour of breathing in its unsullied air; being able to recall the memories of the holy prophet and his companions, their successors, the greatest preceptors of ethical truth, philosophers, commentators, writers, statesmen and pious people of great character produced by the Muslim Ummah through out history, are all honours Mirza did not warrant. Neither was he fortunate enough to experience the serenity of Madina and absorb the sweetness of the spiritual closeness of the holy and final Prophet Muhammad (sallallahu alayhi wassallam).

It is evident from the type of disgusting, revolting and obscene conceptions, Mirza's mind was capable of producing and harbouring that such a person could never be allowed to enter the highly respected, revered and esteemed resting place of our beloved prophet Muhammad e, especially as he insulted the teachings of the prophet by claiming himself (Mirza) to be the last prophet, which is in direct conflict with what the holy and final prophet of Islam, Muhammad taught.

I humbly pray and cry to Allah for the great gift of death in Madina Munawwarah (wassalato wassalamo ala Munawwiriha) as a Shaheed and burial in Jannatul Baqee with both my Sheikhs, Hazrat Sheikh Al-Imam Muhammad Zakariya and Al-Imam Muhammad Yusuf Motala, for my self and my family. **Ameen Ya Rabbal A`lameen.**

SUMMARY OF THE HADITHS

If we cast a glance over the relevant Hadiths reported on this subject, we will find the following information which is very important as far as the second coming of Jesus is concerned:

The Quran and the Sunnah, both refer to a definite person and not the birth of someone who would claim to be the replica of that person. Any reasonable person who goes through this material will find that there is no scope for the existence of any metaphorical or figurative interpretation of these details. The Companions of the Holy Prophet and their followers, the commentators of the Qur'an and the Hadith, Muslim theologians and religious savants all unanimously understood these scriptural texts to be something definite and certain about the second coming of Jesus. But unfortunately, Mirza Ghulam Ahmed of Qadian tried to create doubts and misunderstandings about this article of Muslim faith and was able to carve out a group of his own followers, who believe in all the absurd and conflicting statements made by him from time to time. His writings on this subject, as on many others are so confusing and conflicting that even his staunch followers are unable to present a consistent picture of his claims. His interpretations, or rather misinterpretations, of the details mentioned in the Hadiths are so inconsistent that one is simply amazed at how his followers can digest them all simultaneously!

The following points can be concluded from the Hadiths:

1 He is the same Jesus son of Mary, who was sent to The Children of Israel as a Messenger Of God along with the Injeel, some two thousand years ago.

2 He is the same personage who was miraculously born without a father and whose mother was Mary, daughter of Imran.

3 He and his mother were born in Palestine. His mother was an extraordinary lady given a high spiritual status by God.

4 Jesus miraculously spoke whilst in the lap of his mother.

5 He is a middle-statured man with a beautiful reddish white complexion.

6 He has shiny black hair.

7 He resembles in his appearance Urwah Ibn Masud, a companion of the holy Prophet (peace be upon him).

8 He used to perform extraordinary miracles, such as, giving life to the dead, curing the blind and the leper and breathing upon the clay models, so that they became live flying birds.

9 The Jews of Palestine failed in their efforts to execute or crucify him as he was raised by Allah to Himself.

10 Upon returning to this world, he will be wearing two yellow garments.

11 His main function will be the elimination of Dajjal.

12 He will come down upon the white minaret towards the east of Damascus, Syria, at the time of Fajr Prayer.

13 He will kill the Dajjal near the gate of the city of Lydda.

14 The incumbent Muslim leader will ask him to lead the prayer which he will decline and tell him to continue to lead the congregation in prayer.

15 After coming again to this world he will live for forty years.

16 He will marry and will have children.

17 He will abolish the cross and eliminate Christianity.

18 He will abolish the Jews and all other religious traditions except Islam.

19 With the disappearance of all non Islamic religious beliefs he will have no need to continue the Jihad or take the Jizya.

20 His era will witness an unprecedented abundance of wealth so much so that no one on the surface of the earth will be liable to accept charity.

21 He will perform pilgrimage to Makkah and will pass by the place known as *Fajj al-Rawah*.

22 All mutual hatred, jealousy and grudge will disappear.

23 Peace, prosperity and security will prevail so much so that camels will not fear lions, cows will not fear tigers and sheep will not fear wolves.

24 The Dajjal will be an adversary of Jesus and will be killed by him.

25 The Dajjal is a definite person who has specific characteristics.

26 After passing away, Jesus will be buried near the Holy Prophet .

Chapter on Scholars

Qurtubi; Shamsuddin Abu Abdillah Muhammad Bin Ahmed Al Khazraji Al Ansari Al Qurtubi(d.671/1227).

Alusi; Abul Fadhl Shihabuddin As-Sayyid Muhammad Al Alusi Al Baghdadi(d.127/705).

Ibn Abbas; Abdullah Bin Abbas Bin Abdul Muttalib(d.68/646).

Mujahid; Ibn Jabr Abul Hajjaj Al Makki(d.103/681).

At'a; Ibn Abi Rabah(d.114/692).

Qatadah; Ibn Dua'mah Abul Khattab As Sadusi Al Basri(d.117/695).

Dhahhak;Ibn Muzahim(d.105/683).

Sufyan; Ibn Uyaynah Ibn Abi Imran Abu Muhammad Al Kufi(d.98/676).

Sufyan Thawri; Ibn Saeed ibn Masruq Abu Abdillah Al Kufi(d.61/639).

Amr Bin Qays; Ibn Thawr Ibn Mazin Al Kindi Al Himsi(d.140/718).

Zajjaj; Ibn Abdillah Ibn Ahmed Al Makki(d.452/1030).

Ahmed Ibn Hanbal(d.240/818).

Malik Ibn Anas(d.189/767).

Bukhari; Muhammad Ibn Ismail(d.256/834).

Ibn Hajar; Shihab Uddin Ahmed Bin Ali Bin Hajar Al Asqalani (d.852/1430).

Muslim; Abul Husain Ibn Hajjaj Al Qushayri An Niysapuri(d.261/839).

Tirmizi; Abu I'sa Muhammad Ibn Ismaeel As Sulami At Tirmizi(d.279).

Ibn Majah; Abu Abdillah Muhammad Ibn Yazid Al Qazwini(d.273).

Ibn Kathir;Abul Fida Ismaeel Al Qurashi Ad Dimashqi(d.774).

An Nawawi; Mahyuddin Abu Zakariya Yahya Ibn Sharaf (d.676)

<u>Bibliography</u>

1. Abdalati, Hammudah. Islam in Focus. American Trust Publications, 1975.

1. Abdullah Yusuf Ali (1953), The Meaning of the Quran, Maryland, U.S.A, Amana Publication.

1. Abul-Fadhal Al-Alusi (d.127/705), Ruh-ul-Ma'ani, Beirut, Darul fikr, 1987.

1. A Aftab Jesus and the Ahmadiyyah movement,.

1. Allamah Anwar Shah Kashmiri, At-Tasreeh bima tawatara fi nuzulil Masih, Beruit,

1. Barahin-I-Ahmediyyah

1. Daf-e-bala, Ruhani Khazain, volume 18.

1. Daily , Al-Fazl, Qadian

1. Dr Mahmood A. Ghazi, Second Coming of Jesus, Aalami Majlis Tahaffuz Khatme Nubuwwat.

1. Dr Mohammed Ali Alkhuli, The truth about Jesus , Jordan 1990

1. Hafiz Ibn Hajar Al Asqalani (852) Fathul Baree Sharh Al-Jami As-Sahih Lil Imam, Darul-Ma’rifat, Beirut.

1. Ibn-Kathir (d.773/2351), Tafsir-ul-Quran Al-Azeem, Darul-Ma’rifat, Lebanon, 1987, vol 1.

1. Ibrahim Anis, Abdul Halim, Attiyyah and Mohammed Khalfullah, Al-Mu’jam Al-Waseet, Beirut, vol 1.

1. Imam Ibn Ma’jah,(d.273/851) Sunan-Ibn-Ma’jah, Darul Kutub Al Ilmiyyah, Beirut

1. Imam Ahmed, Musnadul Imam Ahmed, Al maktabul Islami, Beirut.

1. Imam Bukhari, Al-Jami As-Sahih Lil Imam Bukhari, Darul-Ma’rifat, Beirut

1. Imam Muslim, Al Jami As Sahih Lil Imam Muslim, Durul Kitab Al Arabi, Beirut, 1987,

1. Imam Nawawi (d.676/1254) Sharh-an-Nawawi. Ala Sahih-ul-Imam Muslim, Durul Kitab Al Arabi, Beirut,

1. Imam Qurtubi, Kita`bul A'Lam Bima` Fi Deenin-Nasara Minal Fasa`di Wal Awha`m.

1. Imam Qurtubi(d.671/1227), Al-Jami Li Ahkamil-Quran, Egypt, Darul-Kutub Al-Misriyah, 1953.

1. Imam Tabari(d.310/888) , Jami-ul-Bayaan fi Ta’wil-lil-Quran. Beirut, Lebanon.

1. Imam Tirmidhi.(d.279/857), Jami-ut-Tirmidhi, Darul Kutub Al Ilmiyyah, Beirut, 1987.

1. Imam Zarqani, Sharhul-Mauta Imam Malik, Mustafa Muhammed Press.

1. Khatam un Nabiyyeen, Urdu translation, p232-233, published by Majlis-e-Tahaffuze Khatme Nubuwwat.

1. Majduddin Al-Firoza’badi (310), Al Qamus Al Muhit, Beirut, Mu’assasatur -rI`salah, 1987.

1. M, M, Azami, Studies in Hadith methodology and Literature' American Trust Publication 1992.

1. Maulana Badre Alam, Nuzul-I-I`sa, Dini Book Depo, Delhi.

1. Maulana Manzur Nau`mani, A simple of looking at Qadianism, Majlis Tahaffuz Khatmi Nubuwwat, Pakistan.

1. Maulana, M, Kiranvi; Truth Revealed, Darul Ma'rifat Jeddah 1992.

1. Maulana Yusuf Ludhyanwi, Identification, Majlisi Tahaffuzi Khatmi Nubuwwat.

1. Maulana Yusuf Ludhyanwi, Gift for Qadiyanis, Tahafuzi Khatmi Nubuwwat

1. Murad Hoffmam, Islam 2000, Amana publication, Turkey.

33. New Testament And Psalms (N.I.V) GIDEONS INTERNATIONAL.